

**ZION'S HERALD.**

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# ZION'S HERALD

Vol. L.

BOSTON, THURSDAY, FEBRUARY 20, 1873.

No. 8.

## THE ITINERANT'S WIFE.

BY REV. A. J. HOUGH.

Don't think my life is one of ease,  
And spent in idle musing,  
Or that two willing hands like these  
Are white for want of using.  
My duties are both hard and sweet;  
I know an idle creature,  
Would suit one with a Congress seat  
But not a traveling preacher.

We have maid to scrubbing kneel,  
Or servant-maids to ease us,  
But in the humblest duty feel  
We're doing for Jesus.  
I try to make the dollars go  
As far as I am able,  
That we may comforts have, you know,  
And plenty on the table.

I have to cook, scrub, stitch, and bake,  
Without a moment's leisure,  
I do it all for Jesus' sake,  
And toll becomes a pleasure.

I have one class myself to lead,  
And love the sick to visit—  
My life an idle one, indeed!  
Come tell me, friends, now is it?

And after toiling with my might  
At washing and at wringing,  
I hurry off on Thursday night  
To pray and lead the singing,  
And there, in worship pure and sweet,  
Forget that I am weary,  
And feel I share at Jesus' feet  
A place with loving Mary.

On Sabbath morn I have to use  
The moments as they're fleeting,

For a few I chance to lose  
I'm surely late for meeting.

And if there is one thing I hate,  
(I fear I'm sometimes surly)

It is to see those come in late.

Who might have come in early,  
And whether right or wrong, I know

My mind is made up on it,  
Some people come in late to show

A new coat or a bonnet.

For if a sick one's home in bed,  
And friends have linger'd by it,

You scarce can hear them when they tread,

They all come in so quiet.

And at the late ones people stare

To study every feature,

As though they really seem'd to care

More for them than the preacher.

And why turn round when children about

For something in the service?

It only drives the mother out,

And makes the preacher nervous.

My partner has his daily task

Of visiting and thinking;

He values time — so don't you ask

Him out to much tea-drinking.

He thinks, and so do I, the aim

Of all his visit-paying.

Should he be honor Jesus' name,

By reading and by praying.

I know our preachers waste much time

At socials and at dinners,

Instead of gathering thought sublime.

And looking after sinners.

So when they toll on Sabbath-day,

The stones in Zion laying,

You find they have not much to say

That's really worth the saying.

We have at times hard work to give

Both ends a gentle task,

For people fancy we can live

Without the aid of eating.

Men will not let at bank or store

Good wishing pass for paying,

And people ought to value more

Their preaching and their praying.

But if we want, and cannot get,

My mind's made up about it,

For sooner than we'd go in debt

We'd rather go without it.

And still we never had to feel,

In darkest hour that tried us,

A need, our curse of oil, and meat

Said, "could not be supplied us."

And though rude crosses strew the way,

I would not change my station

To sit beside the man to day

Who rules this mighty nation.

For if I've one more aim in life

Than pleasing Christ, my teacher,

It is to be the faithful wife

Of an itinerant preacher.

WALDEN, VT.

## FEATHERS FROM MEXICO.

BY GILBERT HAVEN.

## THE REST OF VERA CRUZ.

I left you tossing on the sea, in the harbor of Vera Cruz. It will be a fort-night between the mails, and you may have to lie as long as that in sight of the city and unable to land. It is a cruel fate to which "the Norther" sometimes subjects the passengers, and to which the mails may have subjected you. I feel a sympathetic emotion for you at the very thought, and begin again to "grow sick at heart" head, and as Charles Wesley would add, at bowels, for he was over fond of that word, as expressive of even religious emotion. The black vulture has its seat at Vera Cruz, and these emotions are the shadow of that blacker thing that may await you at the mole. Yet the Norther we so dread at sea, is the only reason why this city exists. It may create qualms on ship-board, but it drives away the yellow fever on shore. Its coming concludes that pestilence, though it is said to also conclude the lives of all prostrated with the disease at its coming; their relaxed system succumbing at its over-tonic force. So we may accept the lesser evil in view of the greater blessings that it brings, and rejoices that "Norther" rage in the Gulf of Mexico. The reason why a Norther may prevent a landing is that there is no real harbor here, and the situation of the port is such that the north wind drives its waves straight on and over the mole, or the only dock that advances only a few hundred feet into the sea.

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BOSTON, THURSDAY, FEBRUARY 20, 1873.

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## ADVERTISING RATES.

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ALONZO S. WEED,

Publishing Agent,

36 BROMFIELD ST., BOSTON.

The waves rise and roll over this wharf, and prevent all landing. Indeed, the waves could hardly allow a boat upon them, were a landing possible, so high they roll. Yet all this could be cured by a few score thousand dollars. The castle lies two miles, perhaps, from the shore, and reefs extend a third of the way towards it on the northern side. A breakwater could easily be built over the rest of the way, and the harbor of Vera Cruz laugh at the peril of the north wind, and enjoy its refreshment. Sometime the government will make this improvement. "Manana," "To-morrow" they would say here, their word for all enterprises say here, their word for all enterprises.

The priest of the air, especially when it sits on the cross of the churches, one on each arm frequently, and one on the top. Once I saw two thus sitting on the top, one on the other, as quiet and churchly as though each were carved in stone. Hood says,

"The daw's not reckon'd a religious bird because it keeps a-cawing from the steeples." But the buzzard comes nearer that desert, and by its solemn air, clerical garb, and sanitary service, may claim a place in as well as on the sanctuary. Perhaps some foet of the cloth might say its greediness, and determination to have the last mite (if alive), was also a proof of this relationship. At any rate, unlike the daw, it is the protected, if not the petted bird of the Lord Jesus, to whom not one of his muttered prayers was addressed. The Street of Christ leads out a half mile to the Campo Santo. Well-named is that street, if lowliest people are nearest Him, and if the grave is His triumphant goal.

The walls of the grave-yard are high and deep. Tall obelisks stand at either corner. The dead sleep not in the open area, which is unoccupied, but on the walls. Tablets cover the recess that encloses the coffin, and words of tenderness rather than faith, bedew the marble. Not the highest faith. No such beautiful words as are found on the monuments of the saintly dead of Protestants climes forth here, Northampton has no rival here, that choicer of grave-yards in its simplicity of elegance and richness of scriptural and Christian quotation. Mount Auburn is surpassed, however. I heard the Misses Warner once say they had found scarcely any motto of scriptural faith and hope in that cemetery. It is as stony in its faith as in the hewn and polished walls that engirt each tiny lot. It has marble dogs and granite sphinxes, and bas-relief expressmen, wreathed pillars, and statues of men of renown, but rare is a monument or a line of faith. It will strike others thus. Edwards, and Fisk, and Wayland ought to stand in marble among its statues, and Christianity speak from its cold and glittering graves. Let those whose believing dead are buried there, make them preach the faith from their sepulchres.

Yet in the Campo Santo itself I found food for meditation, if not in its inscriptions. I gathered its flowers growing wild and beautify over its area, and returned as from a Sabbath-day's journey, strengthened in the Gospel truth and work.

FIRST PROTESTANT SERVICE.

That evening, through the kindness of the American Consul, a congregation of nearly thirty gathered in his rooms, and held a Christian service, "Rock of Ages," and "Jesus, lover of my soul," were sung, and the word spoken from "To you that believe, He is precious." It was the first service the Holy Catholic (not Roman) Church ever held in that city. It was good to be there, as many felt. We found young men at work on the railroad, who were members of the Baptist Church. Those who were in order, or education, Presbyterians, Methodists, and Episcopalians, were also present. It seemed as if the day-star was about to arise over this long-darkened soil. If schools could be established here by Christian teachers, and a service could be held regularly in English, the nucleus of a Church would be organized, and the world soon be extended to the native population. This nakedness of thought and culture, of mind and heart, is distressing. I hope this first Christian service will not be the last, and that soon all the people may hear and receive the words of this life.

STREET LIFE.

The wind flows through the open windows, cool as the midsummer sea breeze, never cooler. The streets have donkeys, carrying water in kegs, milk in bottles, charcoal, their only fuel, in bags, grasses for thatch, and other burdens. A carriage I have not yet seen. One is said to exist here, but it is not visible to the naked eye. A few horses are used, chiefly by the hacendados, or farmers riding into town.

The business is quite large, and some houses do a million and a half a year; for here comes about all the goods of Europe and America that enter Mexico.

But the houses that get the trade are chiefly foreign and German, so that the people of the country, as such, are still poor, poorer, cheap.

THE LORD'S DAY

is an unknown institution in Vera Cruz. The Spaniards have given it the right name. Properly distinguishing between the Sabbath, which they give to Saturday (Sabbato), and the Lord's Day (Dominio), we could follow their example. It would save much debate, and clarify and steady many a conscience, if they could see the Lord's Day in our nomenclature. They would then perceive its sacred delight and obligation. Yet if it turned out with us as with these, the name better be left unchanged.

*Sicut nominis sacri umbra;* and only that shadow stands. All else is gone. The shops are open, the workmen busy, the church attended once, as in the nummuries this morning. Then the circus came riding down the street, the clown and two pretty boys ahead, preparatory to performing outside the walls. It was the first band of music I had heard on Sunday since that which awoke me in Detroit last summer. How sad and striking the resemblance.

Shall our German infidelity and mis-education make our land like Mexico? Or shall our holy faith and a holy life make this land like the New England of our fathers? As Mr. Lincoln said, our nation must be all slave or all free. And as One infinitely greater said, a house divided against itself cannot stand, so America, North and South, the United States and Mexico, must be all Christian in its Sabbath sanctity, or all diabolical.

EL CAMPO SANTO.

I walked out in the afternoon to the cemetery, feeling that the best church and congregation were to be found there. The way led over the Alameda, or a short bridge across a tiny stream, which is lined with young coconut palms, Chinese laurel, the almond-tree, or other foliage.

To-morrow came, but not the President. Everybody dressed himself in his best; the streets were trimmed with lanterns; a green pavilion was arranged at the station, but he came not. Announced at ten, reassembled at five, the soldiers marched down the streets, all colors, officers and privates, and all mixed together, just as they

charged the government three million dollars, making even Tweed lower his haughty front before this Castilian grandeur of thieving. The Church of Christ stood a little beyond, with huts of the poor near it, a church where funeral services are mostly performed.

A poor old man was kneeling on a bench near the door, with arms spread, and agonized face, muttering earnestly. O that I could have spoken to him, so that he might have been taught the way of life more perfectly, and might have gone down to his house justified and rejoicing in the Lord Jesus, to whom not one of his muttered prayers was addressed.

The Street of Christ leads out a half mile to the Campo Santo. Well-named is that street, if

Nature not so easy to be explained by language, his multiplied and magnificent illustrations set it before the eye as clear as in nature.

Sombody drops a real in the passage-way, kept open for him by the soldiers, and a bit of a black boy, very pretty, and very prettily dressed, is pushed out for it by older boys, white and olive, who dare not risk the attempt themselves. A soldier holds him back. A boy dirty and brown, in the employ of the street lamp-lighters, comes down the path to help locate some temporary lamp-posts, and sees the real, catches it, and is off, amid the laugh of the crowd. So the successful man is often the last on the field of conflict.

It grows dark, and we give it up, and so do many others. At eight he comes, but nobody sees him, and Vera Cruz has spent a day in waiting, and spent it in vain. How much is that like human life!

THE CHURCH OPPORTUNITIES.

The opening for Christian work is not surpassed by that of any city. It is not to be taken possession of by the true Church of the True Cross. The foreign element alone would make a large congregation. They can all understand English. The natives are horribly neglected, and would respond to earnest missionary effort. It is the seaport of the country, and many sailors visit it.

The Misses Warner once say they had found scarcely any motto of scriptural faith and hope in that cemetery. It is as stony in its faith as in the hewn and polished walls that engirt each tiny lot.

It has marble dogs and granite sphinxes, and bas-relief expressmen, wreathed pillars, and statues of men of renown, but rare is a monument or a line of

faith. It will strike others thus. Edwards, and Fisk, and Wayland ought to stand in marble among its statues, and Christianity speak from its cold and glittering graves. Let those whose believing dead are buried there, make them preach the faith

## DOCTRINAL PAPERS.

PREACHING THE WORD.

BY REV. W. F. CRAFTS.

"Go ye into all the world and preach," said the Master. "Preach the Word," said the Great Apostle. The world, then, is our parish; the Word, the power of God for its salvation, preaching, the appointed means for bringing them together.

The enterprises proposed are immense, and indicate that God has given to the preacher only a little less than angel's work, and crowned him with glory and honor. It is declared to us, and also that we speak "in Christ's stead." The Epistle to the Hebrews says us "co-witnesses with God," and places preaching in the same conference with "signs and wonders and divers miracles and gifts of the Holy Ghost." The Jews imprisoned two of God's ministers at Philippi, but they made that inner prison a pulpit, and as "they prayed and sang praises the prisoners heard them," and God so spoke with them that the jailor made those stocks an anxious seat, and hastened forward for prayers, crying, "What must I do to be saved?"

It was a great triumph of musical and mechanical skill, when, in the Peace Jubilee, electricity brought the cannon into chime with the chorus; but greater and grander than that was the chiming of God's earthquake with the prayers and praises of Paul and Silas. They were indeed co-witnesses with God. He places our songs and prayers and sermons by the side of his own earthquakes, and his convicting spirits as heralds of his truth.

Another mark of the preacher's honor is the message committed to his care. The heavens in all their glory are only "the work of God's fingers;" the waters he holds in "the hollow of his hand," but for man's redemption as if for his grandest work, He "made bays his arm," — and this redemption is our message. The angels desire to look into it; the saints around the throne sing of the cleansing blood; Moses and Elias coming to Christ from the heavenly world talk with him, not of crowns and thrones, but of "his decease"—the death by which we live,—and this theme of saints and angels is ours, to preach Christ and Him crucified.

What is preaching that God is thus mindful of it? It is not teaching, although it includes it. Teaching is too slow for the work we have to do. Saul was benefited more by one flash of heavenly light at the gate of Damascus, and by that one moment at the feet of Jesus, than by years of teaching at the feet of Gamaliel. And preaching is not reasoning, although it includes it. The grandest arguments the preacher can use are inward life and outward fruits. When Stephen opened his lips in argument men answered with scorn, but when the divine life appeared in his shining face "all that were in the council steadfastly looked upon him." Peter and John argued and found men ready to answer, but when they "showed the man that was healed standing by, they could say nothing against it." Teaching and reasoning are useful, but too slow in their methods. "The King's business requires haste." The New Testament opens with John the Baptist in the wilderness, crying, "Repent, prepare, for the kingdom of heaven is at hand;" it closes with John the apostle, in the rocky isle, crying, "Repent, hold fast, for the Lord comes." This glorious confidence and haste are the grand characteristics of the Christian preacher—the periods, the imperatives, the present tense of immediateness and certainty. Teaching is a slow process of building up character little by little. We preach a Christ who can tear down the temple of sin, and build it again for Himself in three days; nay, in three seconds if need be. Reasoning is merely defensive warfare. But the disciples, when they received their commissions to preach on the Mount of Ascension, were not a Leonidas band, responsible merely to defend Christianity against the hosts that assailed it, but they were rather a Gideon's band, under orders to march forth and take the world for Christ. Preaching, then, is proclaiming a message with certainty, directness, immediateness stamped on every word. Like the Master, we must "speak with authority." This authority is not egotism, but the outgrowth of the soul's certainties—those things that we do not merely hear or think, but know and are. Yet this authority and certainty are "sounding brass" without the second essential element of preaching—to proclaim implies to be. A teacher may explain theories of whose truth he has no knowledge; a debater may support a proposition in which he does not believe; but a preacher must put the life into the lips, and the man must be the message. The Emancipation Proclamation has been so written by an expert penman that the shading of the letters forms a picture of President Lincoln, that seems to lie below the writing. Behind every proclamation of God's truth men wish to see the living character. The background of Moses' Psalm is his transfigured face. The background of the Beatitudes is the "pure," "peace-making," "meek," "merciful" life of Him that uttered them. Every preacher as he points out the right way, and explains the truth, and urges to Christian life must be able, although in a modified sense, to make the words of Christ his own: "I am the way, the truth and the life." A prayer appropriate in the preparation of every sermon is that adopted by a peculiar but successful brother preacher. "Lord, make me real." To be and to proclaim the

word of faith which we preach in the mouth and in the heart—this is true preaching. And this preaching must be everything or nothing to us. Teaching and reasoning may have a divided service. But the preacher must say, "One thing I do—preach." He must also say, "one thing have I desired," and "one thing I know,"—the word, the revelation of God's will. It is said that the perfect man is he who "knows something of everything and everything of something." The preacher should, as far as he may, know "something of everything," but especially should he know "everything of one thing,"—the Word of God.

Our commission is, "Preach the Word," the word in nature, in the Bible, in Christ and in the soul, the four volumes which declare God's will.

A physiologist in lecturing on the human body may hang illustrated charts about the walls, then read his lecture, then show the force of his theories by means of his own body, and then still further exemplify them by a large number of cases from medical practice. God has as great a variety in His methods of presenting His truth. He teaches men with the illustrations of nature, the definite statements of the Bible, "the word made flesh" and the "living epistles" of heart experiences. These four gospels must be used to explain and enforce each other, and should form the staple of our preaching. Look at that greatest and grandest discourse of the ages, "the sermon on the Mount," and notice how Christ used each of these revelations in his preaching. In almost every paragraph He speaks of what "is written," of what " hath been said" in the Scriptures, and declares that he who keeps their commands is "great," and that "not one jot or tittle shall in anywise fail until all be fulfilled;" and in verse after verse he explains the deep meaning of the written word, teaching us that we should not be content with sailing in the shallows of a superficial examination of its truths, but rather, with our congregations, "launch out into the deep." Observe, also, how Christ uses everything about Him, especially in nature, to illustrate His thoughts. It seems as if the sermon was written upon a map of the mountain and its vicinity, for we find appearing all through it, the neighboring city set on a hill, the narrow and wide gates, the shadow of the coming cloud, the ravens and sparrows, grapes and thorns, grass and lilies of the mountain side. If the sermon were written on that very ground itself, the objects in sight could hardly have been more vividly blended with its words. Our sermons, also, should "consider the heavens," and "consider the ravens" and "consider the lilies," living verses from the bright revelation of God's love. Then in his beaming eye and throbbing heart the Master shows a living Christ, and today enables His true minister to be so "hid with Christ in God" that during their sermons the bearers shall "see no man save Jesus only." Christ only evinces the deepest knowledge of the book of human nature as He cuts through all forms and appearances, and talks of "the poor in spirit," and "the pure in heart."

It is a wise remark of Bishop James, "a minister needs to study his congregation as much as his skeleton." Like our Master, we must in some degree "know what is in man," and as far as possible "discern how they reason among themselves." As a physician studies his patient as well as his books, and a lawyer his jury as well as his authorities, so must the preacher study men, as well as manuscripts and preach, not to phantoms of rhetorical rules, but to living hearts. Thus honored with God's Word to preach, his world to save, with his proclamation to declare, and his life to live, we go forth to day. The signs of the times indicate that our ranks are to be reinforced in the fulfillment of the prophecy, "Your sons and your daughters shall prophesy;" and also that prophetic prayer which the Young Men's Christian Association and other movements among the laymen are making good, "would that all men were prophets." When this shall come to pass, Christians shall indeed "go everywhere preaching the word" and "the sound shall go forth into all the earth, and their words to the end of the world."

## THEIRS OR OURS.

BY REV. M. J. TALBOT, D. B.

At a lecture in an Orthodox Theological Seminary in New England, one of the students asked of the professor, an explanation of the fact that the Baptists have recently achieved so large success in the United States, and become as numerous, or nearly so, as the Methodists. The explanation given was, that the Baptists had made their rapid advancement by adopting the plans of the Methodists. However the facts may be determined as to the relative numbers of Methodists and Baptists, no candid observer will fail to acknowledge that we have in the latter denomination a host of most devoted and zealous co-laborers in the kingdom and patience of Jesus. Our professor's remark is worthy of consideration, as indicating the opinion which looks on the shadings of the letters forms a picture of President Lincoln, that seems to lie below the writing. Behind every proclamation of God's truth men wish to see the living character. The background of Moses' Psalm is his transfigured face. The background of the Beatitudes is the "pure," "peace-making," "meek," "merciful" life of Him that uttered them. Every preacher as he points out the right way, and explains the truth, and urges to Christian life must be able, although in a modified sense, to make the words of Christ his own: "I am the way, the truth and the life." A prayer appropriate in the preparation of every sermon is that adopted by a peculiar but successful brother preacher. "Lord, make me real." To be and to proclaim the

garment has done the better service for it.

It does not require a very long memory to call to mind the strenuous opposition to what were called "new measures"—such as revival meetings, the "mourner's bench," and revival hymns. The distinction between the modes of procedure practiced by Methodists, and those followed by others, was marked by a broad line, over which there was apparently no crossing. But the success of the former, together with the influx of converts who flow over into other churches, has awakened a new zeal, and kindled the fires of religious propaganda to the immense benefit of the world; and the increase of all the churches of the land. It is in no invidious spirit that these facts are noted. It is a source of heartfelt gratification that the ranks of evangelical Christendom are recruited, and the number of defenders of the true faith increased, under whatever designation they may choose to enroll themselves.

The matter of apprehension is, not that others are adopting the plans which have proved so successful in our hands, but that there is a somewhat prevalent tendency among us to abandon them. While others become more flexible, we are growing more stiff. We are building up a stronger ecclesiasticism, and becoming restive under the system which the fathers left us as their most valued legacy. We aspire to the independence of churches while the Independents long for a system of supervision having the old efficiency of our episcopacy and presiding elders.

About a year ago, Dr. John Hall, the leading Presbyterian clergyman of New York, published a letter describing a system of ecclesiastical supervision which he would have their General Assembly adopt, and which should be even more thorough in the inspection of the several churches and ministers than that prescribed in our Discipline. He set forth his plan in minute detail, extending in a series of prescribed questions, to the church property, as well as church work. Everything pertaining to the parish was to be subjected to examination, for the regularity of worship and of all church operations, and for the information of the whole denomination. He argued for such a plan on account of the uniformity, efficiency, and success which would thereby be realized. The idea is precisely analogous to our presiding elders, and is, doubtless, founded upon it, as laid down in our book of Discipline. A connectional Church cannot reach its full measure of effectiveness without such a supervision, which serves as a bond of union between the several parts, and keeps them falling out of the connection.

The so-called independent churches are not practically independent. They have a mutual care over each other, which, while nominally advisory, is practically authoritative. Pastors are settled and unsettled, according to the decisions of councils, quite as much as by the independent action of the parish most intimately concerned. Officers of home missionary societies, or other clergymen who become familiar with the churches within given districts, are as influential in the assignment of pastors to fields of labor, as our Presiding Elders are, although there is no formal authority for this; but it is a felt want of the churches, who gladly avail themselves of the assistance to be derived from the experience and acquaintance with the men and the fields which such persons possess. Yet, notwithstanding the evident advantage which other people see in this part of our system, there is a demand for its abolition on the part of some among us.

Another "plan" which has given to Methodism much of its power, is the old method of extemporaneous preaching. Others, seeing that this is the true method of preaching, and that success has always attended it in much larger measure than any other method, have begun to leave their manuscripts on entering the pulpit, and to "speak to the people all the words of this life." Who that has listened to Dr. John Hall, or Dr. Sears, the recent President of Brown University, or Dr. Robinson, who now occupies that place, — men worthy to stand beside the princes of the pulpit in any land—but regrets that manuscript sermons were ever introduced into the pulpit, hindering the free and impassioned utterances of the sublimest and most inspiring truths? Extemporaneous (not unprepared) preaching has been one of the secrets of our Church's power. The manuscript sermon now occupies its place in many instances, while every class at Andover is earnestly instructed in extemporaneous discourse, and urged to practise it.

Whatever gives the Church its power and efficiency, ought to be most carefully guarded. If we have no mission distinct from that of other denominations, let us fall into their ways, and abandon whatever has given us a distinction. Sects should be abolished if sects have no special mission. To adopt the ways which others have proved to be inefficient, or to abandon those which we have proved to be "mighty through God," would be folly. If our peculiarities are our power, let them by all means be preserved in their integrity. Practice with implements is the way to the perfection of skill in their use. A blacksmith would make sorry work at cabinet-making with anvil, sledge, and file; or a ship carpenter in using the implements of his trade at the shoemaker's bench. What one knows how to use, that is the proper thing to put his hand to.

The methods that have filled our own and other churches with converts, and which have been blessed to our personal salvation, are those which we can best use, and they cannot be surpassed, by any others. To be content is one of the best preparations for successful effort; and he who loves his Church, and rejoices in the salvation which it has brought him, has the greatest of all incentives to employ in its service the measures which have made it the means of good to him.

## CORRESPONDENCE.

SIX HUNDRED AND FIFTY MILES IN A BUGGY.

BY REV. M. V. B. KNOX.

TO THE QUEEN.

BY ALFRED TENNYSON.

To us, Oct. 31, left Lawrence, Kansas, with a horse and buggy, to visit some friends in Osborn County, and to have a long drive through the State for our own gratification. The distance from Lawrence to Corinth, where our friends live, is two hundred and twenty-five miles. Our route was mostly cottonwood, and grow only along the streams. One can cross the prairies for many miles, and not come in contact with a single tree. But along the rivers and creeks are fine growths of this, and of elm, oak, and ash. Some of the cottonwood groves were grand. Many of the trees were of vast size. One, on the Black Vermilion Creek, a few miles below Irving, girted twenty-one feet. It had a long, smooth body, and a top of gigantic proportions.

Game, such as chickens, quails, ducks, rabbits, etc., was shot in abundance, but no buffaloes were found. Though we went far out on the range, they were not there. The Indians had burned off the prairies to drive the buffalo out of the reach of white hunters, but it was in vain. The doomed animals were followed to the headwaters of the Arkansas, and into Texas, and there slaughtered in vast numbers. We had to return, however, without a sight even of that magnificent game.

Returning to Lawrence the 12th of Dec., we felt fully repaid for the time, the wear and tear of our horse and buggy, for we saw what, if written out, would fill volumes.

brought some choice geological specimens we had in Vermont, with us, "because there were no stones in Kansas." On our geological shelf, that I have arranged since my return from the buggy ride, we have a section of a petrified fish's rib, three-fourths of an inch in diameter, and six inches long; petrified oyster shell nine inches in diameter, and three-eighths of an inch thick; section of petrified oel; stalactites and stalagmites; native chalk; an iron pyrite of two pounds weight; moss agates, and lots of other rare and beautiful specimens, too numerous to mention.

The forests in that upper country are mostly cottonwood, and grow only along the streams. One can cross the prairies for many miles, and not come in contact with a single tree. But along the rivers and creeks are fine growths of this, and of elm, oak, and ash. Some of the cottonwood groves were grand. Many of the trees were of vast size. One, on the Black Vermilion Creek, a few miles below Irving, girted twenty-one feet. It had a long, smooth body, and a top of gigantic proportions.

Game, such as chickens, quails, ducks, rabbits, etc., was shot in abundance, but no buffaloes were found. Though we went far out on the range, they were not there. The Indians had burned off the prairies to drive the buffalo out of the reach of white hunters, but it was in vain. The doomed animals were followed to the headwaters of the Arkansas, and into Texas, and there slaughtered in vast numbers. We had to return, however, without a sight even of that magnificent game.

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## ENGLISH CORRESPONDENCE.

BIRMINGHAM, Jan. 13, 1873.

Napoleon III. is dead." This announcement will have become familiar to the readers of the HERALD several weeks before this communication is printed. Yet as I write, it is full of interest to the people of this country. A peculiarly varied and eventful life is ended, regarded as very successful by some, and as a sad failure by others. Two thirds of his life has been spent in prison or exile, and one third in splendor and French glory. After the terrible disastrous war with Germany, the ex-emperor joined the emperor and the young prince, now eighteen years of age, in England. They selected Camden Place, in the quiet village of Chiswellhurst, about eleven miles southeast of London, as a temporary home, and there the illustrious man has just passed away. They have been quiet and dignified in their exile, and seemingly waiting patiently for the wheel of fortune to bring them again to the throne of France. The emperor is said to have been very affable in private life, and was very popular in this country. About one year ago, on the occasion of Queen Victoria's Thanksgiving for the recovery of the Prince of Wales, he rode through the Strand amid the deafening shouts of the multitude, and returned the recognition by the blankest smiles and bows. We recognized him in a moment by his striking resemblance to the photographs which are everywhere displayed. His son is connected with the great military school at Woolwich, about six miles from Camden Place, and is being educated with an eye to the crown of France, and the Bonapartist view of success. But the life of the departed has been anything but a success except in the ruin and disgrace of his country. There was outward glitter and inward corruption, apparent wealth, but the balance brought bankruptcy, military parade, but final defeat, and untold sacrifice of life and honor. Not for hundreds of years will "la belle France" recover from the blow. Supreme selfishness was ever the power behind the throne, and nothing was good that did not advance the objects of personal ambition. At one time this man was the dictator of kings, and held the balance of power in Europe. Many would be interpreters of prophecy saw in him the great hero of Scripture, and prophesied without knowing, that he was to revolutionize the world. But the bubble has burst, and it is ascertained that there was nothing but the thinest shell.

Such gained for farms, too, as were giving us through our whole journey. Much land that we saw still lies vacant, while a man with a little means could buy off those already on homesteads, and thus get a farm that is partially improved, and be at the same time where the country is thickly settled, and society good. School-houses and churches were to be seen already up, and those that would be an honor to any farming community where it had been settled but two or three years. Old was outward glitter and inward corruption, apparent wealth, but the balance brought bankruptcy, military parade, but final defeat, and untold sacrifice of life and honor. Not for hundreds of years will "la belle France" recover from the blow. Supreme selfishness was ever the power behind the throne, and nothing was good that did not advance the objects of personal ambition. At one time this man was the dictator of kings, and held the balance of power in Europe. Many would be interpreters of prophecy saw in him the great hero of Scripture, and prophesied without knowing, that he was to revolutionize the world. But the bubble has burst, and it is ascertained that there was nothing but the thinest shell.

The English papers have variously criticized the life of the emperor, and many of them adopt the old maxim, "nothing but good of the dead." It is claimed that he was the friend of England, and was very good never to have engaged in war with this country. The fact that he entered into treaties which have advanced the trade and wealth of Great Britain, is reason for satisfaction, whatever may have been the policy toward other nations, and there seems to be a universal sympathy for him. Local preachers in some instances are starting germs of societies, which the regular itinerant goes in to develop. A pleasing fact, constantly impressed on the observer through these frontier sections, is, that the whole country, as fast as settled, is being pre-empted for Jesus.

At Junction City, on the Kansas River, we saw grand terrace formations, surpassing in extent and beauty any ever noticed on the Connecticut River, so famous for that geological phase. Vast quarries of excellent stone for building here crop out of the bluffs. The state capitol, at Topeka, is being built of it. Then on the upper Solomon, similar stone was found in abundance—magnesia lime. That on the Solomon was of finer texture, and softer than the Junction City. It is easily cut, after quarrying, into all sizes and shapes, with common cross-cut saws. Farther west than any white man lived, far out on the buffalo range, we found ledges of this stone large enough to build a city. Before coming to this State I had gotten an impression that Kansas had little or no building stone. Now I find it has vast quantities of it. So deep was this impression that Mrs. K. and myself

gloves, black or white shoes, feathers, and fans, pearls, diamonds, or plain gold or silver ornaments.

The gentlemen to wear black Court dress, with a sword and buckles. The Court to change the mourning on Tuesday, the 21st instant, namely,

The ladies to wear black dresses, with colored ribbons, flowers, feathers, and ornaments, or grey or white dresses, with black ribbons, feathers, and ornaments.

The gentlemen to continue the same mourning.

And on Friday, the 24th instant, the Court to go out of mourning.

Only the court goes into mourning when one of the circle of royalty, belonging to another country dies, but when a member of the royal family at home passes away, the entire nation puts on weeds. It was universal here when Prince Albert deceased, and when the Prince of Wales lay at the point of death, a year ago, the ladies by thousands hastened to secure mourning goods, and many of the shops in London disposed of their entire stocks. It was expected that prices would be greatly increased, and hence the haste to provide in advance. But the prince recovered, and the mourning was uncalled for. The dealers, however, reaped a rich harvest. Formal mourning in this country is carried to an extreme which is peculiarly repugnant to the ideas of Republican simplicity. Dumb mourners at funerals are still hired in London by the aristocracy, and a profusion of black plumes, silk hats, and scarfs, and all the outward show of grief, are seen almost every day in our streets. Many condemn the parade, but few have the courage to defy the fashion of funerals. It is greatly to the credit of Charles Dickens and Mr. D'Israeli that they have done something to counteract the custom. Mr. Dickens was borne to his resting-place, by his special request, in the simplest manner, and the wife of Mr. D'Israeli was followed to the grave without any badges of grief, except those worn by the immediate friends.

me, what should we say if Skowhegan should issue such a generous invitation for the next session of the Maine Conference. To the ministers of the Maine Conference, effective, local, supernumerary, and situated, with their wives and children; widows and orphans, with as many members of East Maine, and other Conferences as can conveniently come. Wouldn't that be a splendid invitation, and wouldn't we all go, ministers, wives, and children, uncles, aunts, and cousins? I reckon the very ring of Kennebec falls would echo in livelier melody. Now come, Centenary and Congregational on the island, with Baptist on the hill, Christian on the other side, and Universalist in the middle, meet together in holy conclave, and prepare and send out just such a liberal invitation as you are capable of issuing; such an one as Maine never listened to before, and if you do not meet with a hearty response by the 7th of May, I will acknowledge myself as I am, a very poor judge of others' feelings.

## Our Book Table.

A LONELY LIFE. A Novel. By J. A. St. John Blythe, T. B. Peterson & Bros. This book ranks above the average of religious fictions. It paints in strong colors a heroic life struggling with a mysterious and depressing early disappointment as to worldly position and fortune, and devoting itself, by a hearty denial of the Word, and to exacting pastoral labors. It is a sad book, in some respects, but clearly illustrates the power of the gospel to cause the "light affliction, which is but for a moment to work out a far more exceeding and eternal weight of glory

## The Christian World.

## MISSIONARY DEPARTMENT.

REV. R. W. ALLEN, EDITOR.

*"All the earth shall be filled with the glory of the Lord."* — *Num. xiv. 21.*

**CHINA.** — What a great country is ours? we say. How vast its domain! But compare it with China, which has 5,500,000 square miles. Europe with all of its islands, has only 3,797,256 square miles, and the United States has still less, only 2,965,666. China has 400,000,000 inhabitants; all Europe has only 280,000,000, and the United States claims only 40,000,000. Some countries in China number about as many as this entire country. Kiangsu has a population of 45,000,000; Ganhwa, 39,000,000. Dr. Knowlton says, "The Chinese have more strength of intellect, more solidity of character, and a higher civilization than any other heathen nation." Prof. Seelye, of Amherst College, admits the truth of Dr. Knowlton's estimate of the Chinese. What a nation to convert to Christ! It must be done — the way is preparing; the day of its salvation dawns. China converted, — all the East would soon follow; so of the West.

**THE AMERICAN BAPTIST MISSIONARY UNION.** — In its different missions in Burmah, Assam, India, China, Japan, and Africa, 325 churches, 21,000 communicants, 500 native preachers, 140 schools, and 5,600 pupils. It has, also, missions in France, Germany, Sweden, Spain, and Greece. In Germany and Sweden their missions are very successful. In the former, they have 20,000 members.

**A NOBLE WORK.** — The Woman's Foreign Missionary Society, of Philadelphia, have raised \$10,000 to purchase a very valuable property, called Woodstock, lying on one of the ranges of the Himalaya mountains, to be used for a school for the children of missionaries. The property is to be put in good condition, and a school opened in a short time. Well done!

**ST. PETERSBURG.** — Contains about 50,000 Germans, thousands of whom are true Christians. The German Reformed brethren, and the Moravians, have each a church edifice where services are held on the Sabbath. These missions have been greatly blessed, especially to the German population. The Baptists have a small church, and Sabbath services, and some religious interest.

**A KAFIR REVIVAL.** — A great work of grace has been experienced among the Kafirs of South Africa. Rev. Chas. Parula, a native Wesleyan missionary, of the Grahamstown District, thus describes one of his meetings:

"I began my work at the chief Dingiswai's kraal, and preached there daily for a whole fortnight. Two preachers, or evangelists, and a few men accompanied me. Preached night and day. Many heathen were converted, and the chief too, who is a relation of mine. He came forward one day, along with the rest, as a penitent, and found peace with God. At the same time two of his sons, and his great wife, and one of his counselors, came forward and found peace. After this chief had found peace he stood up boldly among his people, and said, 'I am now a Christian. You must all know this to-day. My place now is no more a heathen village, but a school place. No more heathen practices, no more red clay. I have given up heathenism, and my people must all come to Jesus and follow me. Jesus made us. Let us serve him. He is our God. Let us not serve the devil, he is only a prisoner. You need not trouble yourselves in trying to stop me. I have decided to serve God for life,' and then he sat down. I preached to the great congregation, and after the sermon I called for penitents. Nearly all the chief's family came forward, with many of his people. And with these new converts we formed the first Christian Church at that place. The chief gave a nice piece of land for a chapel, and land for a teacher's house. We have put a day-school there, and have more than twenty-five pounds toward a chapel at this place."

**GREAT REVIVAL IN INDIA.** — A great work of grace has been experienced among the *Santhals* in connection with Mr. Boerresen's Indian Home Mission. *The (Luknow) Witness* gives a somewhat detailed account of the work. Two hundred and twenty adults have been baptized. Seven villages have in whole or in part, embraced Christianity, and the religious interest is spreading in all directions. Many inquirers are coming to the missionaries, who are greatly straitened for help. The movement is carried forward largely by the people themselves. One of the most successful laborers in the work is a woman of about sixty years of age. She sometimes walks seven miles to talk to the people, and her word is with power. The converts are remarkable for their power in prayer. Mr. Boerresen, who, with an assistant, conducts the work, is not connected with any missionary society, but is a devout, earnest Christian, and is well recommended.

**INTERESTING FROM BOMBAY.** — The brethren sent to the assistance of Rev. Wm. Taylor, of Bombay, have arrived, and entered upon their work. The *Bombay Guardian*, says:

"These brethren have come out in response to the call of Rev. Mr. Taylor, under the sanction of the Methodist Episcopal Board, but unsustained by that or any other Missionary Board, trusting the Lord of the harvest will sustain the laborers whom he summons to his vineyard. Mr. Fox proceeds to Poona, to take charge of the work there. There are now six missionaries devoted to the work which Mr. Taylor has been carrying on here during the present year, namely: Messrs. Taylor, Robins, Norton, Fox, Shaw, late of the Army Scripture-reader Society, and Bowen.

"The increase of agency leaves a number free to give themselves to the

work of preaching to the natives, and for the last week or two there has been daily preaching in the vernacular in the open air. The writer has been preaching twenty-four years in the vernacular in the open air in Bombay, but it is a new thing to preach with a body of Christians, ladies and gentlemen, European and native, giving the moral force of their presence and prayers, uniting occasionally in singing, ready to bear their personal testimony to the value of a true faith in Christ. It is not easy to overrate the importance of this kind of demonstration."

**CALWOPRE, INDIA.** — In a letter to the Mission Rooms, Rev. W. J. Gladwin writes: "I can record that I feel wonderfully at home here, for the Saviour hath given me a love for the work and the field far greater than I expected. We have just completed the Union Methodist Episcopal Church in Calwopre. It is on a lot of three acres, and correctly deeded. It is fifty-eight by forty-six, and twenty five in front in cruciform plan, a vestry twelve by sixteen making the head of the cross. It is of good brick, and cost \$2,200. I have but one native assistant. We do the best we can in schools, bazaar preaching, etc., but what is this for the 150,000 of this city and the 800,000 of this district? Let us have another good man with a good wife. Two sermons on Sabbath; Sunday-school in English and Hindostani; Sunday-school with occasional Hindu service; besides, we have two or three English, and two Hindu prayer-meetings.

**FROM THE MISSION ROOMS:**  
TREASURY STATEMENT FOR DECEMBER, 1872.

NEW YORK,	
Treasury in Dec., 1, 1872	\$26,440.74
Receipts for the month	11,074.60
	41,515.34
Disbursements for the month	41,515.34
Balance, Treasury in Dec., 31, 1872	\$26,440.74
Receipts during the month	41,515.34
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COMBINED STATEMENT.	
Debt in New York, Dec. 31, 1872	\$25,931.24
Surplus in Cincinnati, Dec. 31, 1872	\$0,556.43
Treasury in Dec., 31, 1872	\$26,440.74

HOW SHALL I GET IT? — *The Missionary Advocate.* The pastors can obtain one for every seven of their people on the following conditions:

Application must be made in writing by the COMMITTEE ON MISSIONS appointed by the Quarterly Conference, of which the Preacher in Charge is Chairman, and shall contain the following items, namely:

1. The number of members in full connection in the Church on whose behalf the application is made.

2d. A promise to prevent waste of the papers, and to see that they are properly distributed, and to pay the postage or freight on the same.

3d. Specific instructions how to direct and send the papers.

Address the *Secretary* at the MISSION ROOMS, 805 Broadway, New York.

In this liberal missionary movement the board relies on the honor and fidelity of the Missionary Committees in the several churches respectively for the faithful accomplishment of its wishes.

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**THE SYRIAN MISSION.** — formerly under the American, now under the Presbyterian Board, is doing a great work for Christ. In the Sunday-school work it is prospering greatly. At Beirut, it has a Sunday-school of 334 scholars.

**Fiji.** — The Wesleyan Fiji District Meeting held in Ovalau, was one of great interest, and its reports of the state of the work were most encouraging. In the district represented, there were 634 chapels, 354 other preaching places, 13 missionaries, 52 native assistants, 883 catechists, 2,372 day-school teachers, 2,620 Sabbath-school teachers, 814 local preachers, 2,828 class-leaders, 24,413 native, and 40 English members, and 109,250 attendants on public worship. What triumphs of grace!

**THE COLLECTIONS.** — coming in finely. New England is bound to do her part in raising the million of dollars this year.

The *Missionary Advocate* is taking well. Read it.

## RELIGIOUS ITEMS.

A large public meeting was held in London, January 15, in behalf of the Wesleyan Metropolitan Chapel Building Fund. The meeting was addressed by Revs. Gervase Smith, R. N. Young, L. H. Wiseman, and Mr. McArthur.

The late Rev. Henry Venn, a devoted Missionary of the English Church since 1841, on retiring from active labor a few months ago, said to his family, "the time for rest is come — I have reached my Saturday afternoon."

The Mill-yard Baptist Chapel in England, stands where the first meeting-house was built in 1693, and has in its burial-ground the grave of Jos. Davis, a companion of Bunyan in prison.

True prayer is never dissociated from effort. It was Wesley, we believe, who said, "God is a good worker, but he likes to be helped." A little girl seeing her pet canary in danger from a cat, cried lustily, "scat! scat!" and then prayed, "Please, God, scat that cat away!"

"The increase of agency leaves a number free to give themselves to the

*The Liberal Christian* says of Free Religion, "its approximate freedom from religion constitutes its chief attraction. . . Much of such following as it is gaining, is because it falls in with and reinforces some of the bad things in the life and thought of the time, instead of contradicting and correcting them."

*The Register* is after Mr. Abbott with its usual point and pertinency. Mr. A.'s definition of religion, "the effort of man to perfect himself," it calls merely self-culture. And of Mr. A.'s apologetic remark for his iconoclastic friends, "It is disgusting to many reverent natures to divorce religion from an idea of God," the retort *curt-eous* is; "so it would trouble us to divorce filial affection from the idea of a parent."

*The Brooklyn Daily Union* advocates the taxation of church property, on the ground that in that city, for example, tax-payers have to make up the \$38,100 which would accrue to the city exchequer, and which is now exempted. But the editor omits to say how much money religious societies prevent being assessed upon the city by way of criminal costs, etc.

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Rev. T. H. Pattison, of Rochdale, England, writes to the *Baptist Union*, in New York, that one of the greatest obstacles to open communion in that country is, that of legal restrictions, through "trust-deeds and fast clauses."

The doctrinal difficulty is not much felt, he says.

Rev. John Stock, of Huddersfield, who is quoted as author of the assertion that "the professors in all the English Baptist colleges are open communions," is in the *London Christian World* of January 24, amending the quotation by saying that "all but the new college at Manchester" are of this type, and that was started "in self-defense."

Much excitement pervades the Established Church of Scotland at the appointment of Doctor Wallace to the chair of Church History in the University of Edinburgh. Remonstrances have been adopted to his appointment, carried mainly by the laymen at the late meeting of the commission.

The Wesleyan Church has lost a devoted member in the death of Mr. John Fernley, of Southport. He was a munificent supporter of every Methodist work, as well as of general religious and charitable institutions, and had, amongst other noble works, erected several costly chapels at and near the place of his residence at his own cost.

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## HERALD CALENDAR.

Gardiner District Ministerial Association, at Oxford, Me., Feb. 17-19.  
 Fall River District Conference, at the First Church, Fall River, Feb. 24.  
 Rockland District Ministerial Association, at Waldoboro', Feb. 24-26.  
 District Conference, at the First Methodist Episcopal Church, Bangor, March 4-6.

## ZION'S HERALD.

THURSDAY, FEB. 20, 1873.

## THE DISCUSSION UPON UNION.

We have not thus far joined in the general discussion in reference to a union of the divided families of Methodists, going on in all the Methodist papers of the various branches throughout the United States and Canada; neither do we propose to introduce the discussion of it now into our columns. Its last debate was opened by our respected correspondent, Rev. Alexander Clark, in his own paper, *The Methodist Recorder*, in a catholic-spirited article, calling upon Dr. Curry by name, and other editors for a response upon their part. The doctor's article in answer, was a general and philosophical consideration of the whole subject in all its bearings, with rather a strong presentation of the difficulties involved in an attempt to secure an organic union between all the larger and smaller bodies of Christians bearing the Methodist name, or holding Arminian tenets of faith, and using its evangelizing modes. The other papers all along the line, have seized upon separate propositions in Dr. Curry's article, and have done brave battle against what they have esteemed his lack of generosity in responding to the proposition of Dr. Clark, and his supposed plan of swallowing up certain smaller branches of the Church; in all this misapprehending him, as he affirms, and no one is in a better condition than himself to interpret his own meaning. All these articles have wound up with expressing strong desires for such an organic or Federal union, and with as strong doubts as to its immediate possibility.

The end we should have anticipated has grown out of the newspaper controversy — the parties in interest have been driven wider apart instead of being drawn nearer together. The same result has followed every effort to secure a union between the English and the Wesleyan churches. The old asperities between the two bodies have quite worn away, and mutual respect and measurable co-operation in some instances have been secured; but whenever the religious press, upon either side, has started the discussion in reference to a possible organic union, the gulf between the two Christian families has been only widened. They work in greater unity of spirit within their own familiar ecclesiastical lines.

The same reasons that urged the union of the two branches of the northern Presbyterian churches, do not so seriously call for the same movement among us; neither is the occasion so favorable in our instance. These two great churches separated upon the same territory, and have constantly worked side by side in the same cities and towns, dividing local churches, and unnecessarily multiplying weak educational institutions. The two great bodies of our Church, significantly known as North and South, were separated at first, by State lines, and local churches were only embarrassed near the line of division. The Church which has since borne no affix to its title, has, as an incident of the late war, gone South, but for the present, at least, ministers to an entirely different class of the community from its sister Church. It does not grow at the expense of the Church South, nor necessarily weaken any of her established institutions. On the other hand, in the natural competition of earnest laborers, greater vigor in the work of evangelization and Christian culture, is doubtless called forth. The occasion for separation is still too fresh in the memory of living participants in it, and the estrangement of fraternal feeling has been too lately exasperated by a national struggle, to admit of a calm and Christian consideration of all the possible advantages to arise from a reunion, and to secure social fraternity and harmony in evangelical enterprises. Time and grace have a work to accomplish; and they only, with a special common Pentecost, can bring about an harmonious union, requiring many sacrifices, on both sides, of prejudice, feeling, and favorite forms of discipline. We must live together, and work side by side for years, as the old and new school men did, before we shall understand each other, and be divinely fused together.

We do sincerely fear that many of the active laborers in the smaller branches of the Church, long familiar with entirely different forms of Church government and modes of religious operation, and in some instances administering to particular classes of society, would not enlarge their opportunities for usefulness, or find themselves as much at home in the new modes of work, and the unfamiliar plan of distributing the gifts of the ministry. It is only in a limited portion of the country that the different Methodist organizations in any wise limit each other's fields of labor, or minister to congregations that would find equally eligible houses of worship, and opportunities for Christian service in other churches of a common name and faith. As in the natural enlargement of these younger churches, and "con-

sistent approach of the mother Church towards them, the importance of union and its practicability are equally developed, the Providence of God will doubtless give unmistakable intimations that such a result has the Divine sanction, and it will be readily and harmoniously reached when that time comes. Thus the Presbyterian churches came together, almost as the kingdom of heaven began to be established upon earth, "without observation."

The cultivation of Christian courtesy, a mutual forbearance and interchange of fraternal services, a hearty co-operation in all great public reforms and charities will gradually prepare the way for a true and permanent consolidation, if such be the will of God concerning us. The closest spiritual union of Protestantism, or of Methodism, is possible, with even the eleven distinct families of the latter which our brethren of *The Methodist* esteem such a shame to us all. We have feared that the triumphant battle-cry of an "ecumenical Methodism," has more of the human than of the divine element in it. The depth of a Church's piety is not always to be measured by the breadth of its denominational expansion, as is only too painfully illustrated by the Roman Church. It is well to watch the signs of the times, and labor wisely to the closest Christian unity; but God giveth to the Christian Church "a body as it hath pleased Him, and to every (branch of) it own body."

## EUROPEAN NOTES.

The Russo-Greek Church is showing of late, a remarkable degree of interest in the ecclesiastical movements of the occidental churches, in contradistinction to the apathy and isolation which have characterized it for so many years. It seems quite inclined of late to mingle in the controversies of the German churches, and in this sense we notice a recent "Letter" from a layman of the Orthodox Russian Church to Döllinger, the originator of the "Old Catholic" movement. The spirit is above all one of reconciliation, and the fervent Greek Catholic would extend to the German champion the hand of friendship for common labor in the vineyard of the Lord. But, like the English Church, the Russian says to the Germans, come over to us, and we will labor together; we have the truth and the principle of life, but we are poor in the life of the Spirit. You have experience, knowledge, endurance, and that power which has been strengthened by labor, but you fail in the truth. Only by our united strength can we gain that full life needed by us both for the full creative power of truth. This shows at least a little more Christian-like than the anathemas of the Romans, and may have some little influence in inducing the Germans to read the translations of a few Russian ecclesiastical books now being published in Germany; but men like Döllinger and his compatriots know a little too much to go over to Russia or England.

The result of the last Prussian crisis in the withdrawal of Bismarck from the premiership of the home cabinet is now being perfectly understood, and it is by no means a retreat from the feudalists, or the Jesuits. On the contrary, it is giving up the smaller home sphere, to be the better able to control the whole empire in the Prussian spirit. And it is no retreat in any sense of the word, for his opponents are completely flooded, and the warrior is simply moving off to other fields of conquest. This Prussian feudalism is placed on the retired list, and the hereditary House of Lords is preparing to die out speedily, while the Jesuits are pretty well cleared out of North Germany. Many of them requested to be named in their passports as "literary men," but the government objected on the ground that they would soon be returning under this banner, and they are sent on their travels as members of the Society of Jesus, so that all men may know them. And this petition has enabled the astute pretender to shoot a Parthian arrow at his annoyers of the press, for he informs them that the Jesuits are about to don their mantles where possible; and that he may distinguish them apart he bids all legitimate *literateurs* to show their colors, and be enrolled as such in the localities where they belong. The wasps of the ultramontane and the extreme radical press have been stinging him for some time, and he is now induced to have them on record for reference.

It is rather an interesting fact, that though England discovered the ancient Indian world, and France was the first to make it generally known, that it has been reserved to Germany to penetrate the rich mine of Indian lore, and work the ore into the purest metal. Some of the greatest scholars of Germany are to be found among the "Indians" of the country. A few of the forerunners, like Schlegel and Bopp, have passed away, but there are still whole constellations of brilliant stars remaining who are as celebrated on account of their learning as of their system of imparting it. Among the grand-masters of the order still living, we may name Brockhaus, and Stenzler, and among the privates, Roth, Weber, Max Müller, Gildemeister, and a numerous phalanx of their scholars who form a sort of learned militia of oriental science. Among these, Weber, of Berlin, is famous for his genial, gentle manners, and the charm which he casts about the dry studies. He talks to his pupils from his desk in the kindly terms of a father, and one cannot sit at his feet many months without loving him and his study. And then of "winter evenings he has "Sanscrit tea" in his home, to which "and co-la-

borers are invited, and there one may meet with scholars who will take old-Indian rituals and fluently translate them into German; some of these men while in the war were in the habit of writing Sanscrit letters home as a pastime of the camp!

Compare these monuments of learning with such frothy babblers as the French journalist, About, who has recently published his account of Alsace in 1872. He was among the first to help raise the hue and cry of "On to Berlin," and followed the army as war-correspondent to the emperor, but he soon got lost somewhere, disappeared for a time, and when peace was declared, turned up in Alsace as engaged in stirring up citizen and peasant to be troublesome to the new government. He succeeded in getting himself after the style of the famous "George Francis," put into the "lock-up," and from thence he bawled louder than ever for his dear France to come and deliver him, which the latter declined to do. About then wrote his famous book, in which he has not a word to say about the deep marks of German spirit and German learning still everywhere to be found in Alsace, but goes off in a sort of drunken brawl as to the cruelties practiced by the Germans towards the natives of the Provinces and especially the few who happen to speak French. He tells of the brave deeds of the haters of the German conquerors in making fist at them with their hands in their pockets, and cutting capers, and making faces, while their enemies' backs were turned, and treats the whole story in the irresponsible and reckless manner in which a few years since he caricatured Greece and Rome in his letters, and received in return, we believe, from both places notice to "move on," as the police say.

## BOOK ROOM PUBLICATIONS.

We fear that the large provision made by the Sunday-school provision of the Church for the instruction of the children, is hardly known by the great proportion of the officers of our schools. For the present international series of lessons, in addition to the Lesson Leaf, the agents at New York, Messrs. Nelson & Phillips issue "The Berean Question Book," with maps, additional responsive Scripture lessons, with special lessons upon all the subjects discussed, with appropriate hymns, and the first bar of the music of over forty tunes, — fairly a S. S. Lesson Encyclopedia. They also publish in a cheap form, "The Lesson Compend," by Rev. G. H. Whitney, A. M., — a duodecimo of over a hundred pages, containing a carefully condensed commentary upon all the Scriptures involved in the lessons for 1873, — an admirable manual within the means of nearly every teacher at least, in the Sunday-school.

One of the happiest devices for the infant department is the "Leaf Cluster," a series of illustrated lessons for little children, to be hung up before the class. These are on the same subjects as the Berean Lessons. They are printed in large type, and illustrated with striking pictures. Every infant class teacher will feel grateful for them.

*The Union* has issued in a handsome form, George Lansing Taylor's admirable address, entitled "The Sunday-School Axe," and a charming little volume for quite young readers, called "Tender Grapes for Little Lips."

Among the latest books issued from this department of the "Concern," are "The Story of the Nile," a capital condensation of the incidents related by the late travelers Bruce, Speke, Grant, and Baker, in their exploring expeditions in the Nile valley and among its tributaries. A box of six handsome little volumes, well illustrated, and bearing the taking title of "Aunt Lee's Library." These little books are filled with short stories pleasant to read, and teaching excellent lessons of conduct. For the young people, the Agents have published an admirable life of the Dutch Washington, Williams of Orange. He was known, on account of his reticence, as the "Silent Prince." This interesting volume is entitled "William the Taciturn." It is a translation from the French by Prof. J. P. Lacroix, and for the young people is worth a hundred religious tales, while it is much more entertaining than most of them.

The two volumes of poetic compilations, by Mrs. J. P. Newman, are admirable every way. Their mechanical execution is complimentary to the skill of the publishing department of the book room. They form two elegantly executed small quartos, of 200 pages. One is entitled, "Dewdrops and Sunshine," and the other, "Mother, Home, Heaven." The selections are made with fine taste, and will bring sunshine into many homes, kissing off the dewdrops from drooping eyelids, as memory dwells upon the mother in heaven. All these and many others are for sale at the Boston Depository of Mr. James P. Magee.

RECORD OF CRIME IN BOSTON.

Detailed statistics are a modern institution. How much? and what? are questions forever before our statesmen and philanthropists. They interest all who make the human race a subject of study. Hence, we have statistics of every imaginable kind, from the huge accumulations of the United States census, down to the number of Webster's spelling books sold within the last forty years.

The least important and suggestive of these statistics, are the reports which are annually given by the various cities, of the crimes committed within the limits of these respective municipalities.

The reports of the city of Boston for nineteen twentieths of the men of the Roman Catholic Church vote in harmony with the wishes of the priesthood, with which the information has been collected and collated. The Report of the year 1872 will be found to be not less carefully prepared than those that have preceded it. During the year just closed, there were 14,537 commitments to the City Prison, being an average of nearly 40 for each of the 366 days of the year; and this, be it remembered, is the number of those who have been regularly committed, and does not include temporary arrests and detentions, nor does it include the unknown crimes, or rather, the number of criminals who have succeeded in eluding the vigilance of the police. Of this vast number, 11,248 were males, and 3,289 females; an average of almost ten females for every day in the whole year, who have crossed the threshold of the city prison for crimes committed against the peace of the community. What a sad and woful sight if all these were brought together in one company, and not less sad to see the never-ceasing procession of sinning women going to receive the punishment due their crimes. The most beautiful thing in the world is a little girl-baby; there is no being that seems to walk so near the line where the angels become visible to mortal sense; and here are these 3,289 who once were as pure and beautiful as aught that can be found on earth. Ah, what folly, what weakness, what sin there must have been before this terrible result has been reached!

And what struggles with temptation, what resistance of soul and spirit, what tears and heartaches have all been known before the depths have been reached! Three thousand and more that might have been walking this green earth, robed in white, and fit for heaven, are wading through mire, with garments torn and soiled, sinking deeper and deeper at every step, until, with a cry of agony, or a sigh of despair, they pass out of sight, and enter the darkness of a night that will know no dawning.

Almost fifteen thousand commitments, and three fourths of them might have been avoided. Yes, it is an unquestionable fact that three fourths of all the crimes for which these persons were arrested, might have been easily prevented. And hence society is itself responsible. The known and acknowledged cause of crime is tolerated by the city of Boston. The people tolerate it, the churches tolerate it, the mayor tolerates it, and the police and city government tolerate it. Officials sworn to execute the laws, connive with those who are actively engaged in furnishing our courts with business, and our jail with convicts. In proof of this, let it be observed that of these commitments, 348 were as common drunkards; 9,307 for drunkenness; 61 for delirium tremens; or a total of 9,710 committed for drunkenness in some of its forms. It will still further be observed that many more of the crimes were evidently perpetrated by persons when under the influence of liquor, so that it is a reasonable conclusion to suppose that if rummelling had been prohibited and suppressed, the record of crime would have only been one fourth what it has been. Adam and Eve were inexcusable for their sin; but as much worse as the temper is worse than the tempted, as much worse as the devil was worse than our first parents, so much worse is the rummeller than the victims of appetite; and yet this infamous blot is permitted to exist in the good city of Boston. An indignant and outraged community ought to rise in the majesty of its power, and crush the accursed traffic with a single blow. Every pulpit and every newspaper ought to voice the execration of all good men and women, until the infamous men who are making gain of the tears and sorrows of thousands, who are blasting unnumbered homes, and undermining the foundations of prosperity, are relegated to the ranks of the vilest criminals, and the worst enemies of the human race.

There is still another view of this record of crime of vast significance to the thoughtful. It appears that 8,478 of those committed were foreign born, leaving 6,059 of American parentage. But any person who has given attention to the subject, knows very well that a very large proportion of those claiming American parentage, are simply Americans born, while their parents are foreign born. It is a notorious fact that not less than three fourths of our Boston paupers and criminals are of Irish birth or extraction and members in good and regular standing of the Roman Catholic Church, and it is also more than probable that the same proportion will very nearly hold good with regard to the three thousand rummellers of the city of Boston. Now let us suppose that these facts were true of the Baptist or Methodist Church, and for the young people, the Agents have published an admirable life of the Dutch Washington, Williams of Orange. He was known, on account of his reticence, as the "Silent Prince." This interesting volume is entitled "William the Taciturn." It is a translation from the French by Prof. J. P. Lacroix, and for the young people is worth a hundred religious tales, while it is much more entertaining than most of them.

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Want of space forbids further enumeration of the reasons set forth in the essay for retaining the Bible in our schools. Two classes oppose their introduction, namely, infidels and Roman Catholics. Our author thinks that it is only the power to re-enact the terrors of the *Auto de fe*. This organization under such a master, has votes to sell, and there are men mean and dastardly enough to buy them, and so they have a certain political power and importance. Given, what is conceded by all, that

The allegation of the Roman Catholics that ours is a sectarian version, he disproves, by showing that the version was made before any of the dogmas of the Church of Rome, except the pope's supremacy, had been called in question by English ecclesiastics. Versions prior to the date of Anti-Romanist opinions were the basis from which our own was made. Some Protestants have complained of it indeed as leaning in some places towards the papal hierarchy, but they cheerfully accepted, nevertheless, for its general fidelity to the original.

Power always implies responsibility, and there is no question as to the power that is possessed by the priests. The confessional, the power of the keys, the pulpit, and the sectarian schools educated throughout the city, leave no doubt in regard to this matter. They need not attempt to shirk the responsibility, nor cast the odium on any one else, they must accept the one and endure the other. What is true of this city, is true of a score more of cities in this country; the same effects are traceable to the same causes; there can be no doubt as to their natural and legitimate connection. They have been studied for years, and they are as certain and invariable as the courses of the planets. We have ceased to expect grapes from thorns, or figs from thistles. There must be a radical change in the teachings of the Roman Church before other fruits can be rightfully expected.

It is a most reasonable thing that the American people should demand a change, in fact, a revolution in these matters. The greatest freedom has been allowed to all to enjoy the country and its institutions, and not to blast the one and destroy the other. Our institutions have been bought at too dear a price. From the village-green of Lexington, to the blue waters of the Appomattox, too much patriotic blood has been freely poured out for the redemption of our land and liberties, to allow the American people to submit to the domination of pope or Jesuit.

Almost fifteen thousand commitments, and three fourths of them might have been avoided. Yes, it is an unquestionable fact that three fourths of all the crimes for which these persons were arrested, might have been easily prevented. And hence society is itself responsible. The known and acknowledged cause of crime is tolerated by the city of Boston. The people tolerate it, the churches tolerate it, the mayor tolerates it, and the police and city government tolerate it. Officials sworn to execute the laws, connive with those who are actively engaged in furnishing our courts with business, and our jail with convicts. In proof of this, let it be observed that of these commitments, 348 were as common drunkards; 9,307 for drunkenness; 61 for delirium tremens; or a total of 9,710 committed for drunkenness in some of its forms. It will still further be observed that many more of the crimes were evidently perpetrated by persons when under the influence of liquor, so that it is a reasonable conclusion to suppose that if rummelling had been prohibited and suppressed, the record of crime would have only been one fourth what it has been. Adam and Eve were inexcusable for their sin; but as much worse as the temper is worse than the tempted, as much worse as the devil was worse than our first parents, so much worse is the rummeller than the victims of appetite; and yet this infamous blot is permitted to exist in the good city of Boston. An indignant and outraged community ought to rise in the majesty of its power, and crush the accursed traffic with a single blow. Every pulpit and every newspaper ought to voice the execration of all good men and women, until the infamous men who are making gain of the tears and sorrows of thousands, who are blasting unnumbered homes, and undermining the foundations of prosperity, are relegated to the ranks of the vilest criminals, and the worst enemies of the human race.

To be forewarned is to be forearmed. We are grateful for these statistics. We do not look upon them as Cassandra-like prophecies of inevitable doom. United, prayerful effort will yet save us and our fair heritage. The nation need not sink in the depths of drunkenness, nor wear the yoke of superstition. But safety for the future demands incessant vigilance, and the most zealous efforts of all who see in the general diffusion of intelligence, inspired and controlled by pure religion, the safety and real progress of the State. We cannot more fittingly close this article than in the concluding words of the address:—

"The Bible has been civilized man's chief educator. Heaven forbid that under foreign dictation, and against the sound judgment of our people, we should take the retrograde steps now demanded of us towards the barbarism from which the Bible alone has rescued us."

At a meeting of the American Institute of Instruction, held at Worcester, in July 1870, a paper was read by the Rev. Dr. Peabody, of Cambridge, on the Bible in the Public Schools. Delivered to a select audience at one of the sessions of the Institute, and printed among its proceedings, it has been known to few, and has failed to attract the notice it deserves for the very great ability with which it discusses one of the living questions of the hour. To some of the arguments here urged in favor of retaining the Bible in our schools, we propose to call the attention of our readers.

The essay pleads for the continuance of the Bible in schools for its historical value. "There are important moments portions of the world's history, of which the Bible is the only manual. The Jewish people have exercised an influence on mankind far exceeding that of all other ancient nations, and, outside of the Bible, how scanty and fragmentary is all that can be known or taught concerning this people." Christianity has vitally affected the character and condition of mankind. "Shall our children be forbidden to learn what Christianity is in its own universally acknowledged manual?" Jesus Christ has exerted an influence in our world possessed by no other personage, and to ignore or overlook him is a foolish and stupid mutilation of history. Still further, we need the Bible in our schools for its essential aid in the formation of any satisfactory system of moral philosophy. We need it for its aid in the culture of the taste and imagination in literature furnished by its poetry; "by the parables of our Saviour, by his sublime chapter on the resurrection, the glorious visions of the Apocalypse, and many portions of sacred writ which transcend all other literature equally in the glow and fervor of their God-breathing thoughts, and in the sweetness, majesty, and grandeur of their diction."

We have so long enjoyed the convenient and handsome "head-quarters" of our Church upon Bromfield Street, that we can heartily sympathize with our friends in their present exalted state of mind. The speakers of the occasion were Hon. E. S. Tobey, Dr. Buddington, of Brooklyn, Rev. Mr. Langworthy, Dr. Dexter, who presented several very interesting memorials of the Pilgrims brought from England, and others who made happy addresses. The occasion was one of much general interest. The building is situated on the corner of Beacon and Somerset Streets.

Henry Wilson will not be known in history as the "Great Senator" of Massachusetts; there are two or three other names that will doubtless contend with each other for this prize on account of their breadth of intellect, and culture, and their great forensic power; but no one of the honorees' all has been truer to his State and country, or been

more indefatigable in service, than the man who lays off his senatorial robes the present

In *The Minnesota Teacher* for January, the leading article is a very able plea for a national university by Prof. W. C. Sawyer, of the University of Minnesota. The cultivated writer shows an intelligent appreciation of the great and important work accomplished by our small colleges distributed widely over the land; but clearly demonstrates the call now for the largest opportunities to secure professional instruction on the part of graduates from those institutions. He thinks the hour has come when American students should be able to find one institution, at least, in their own country, where as elaborate and varied series of lectures upon all branches of human learning, are given as are sought for now in European institutions by hundreds of our young scholars; and that as valuable scientific and literary collections should be gathered together in some great central university. Professor Sawyer thinks this is properly a governmental work; that it should be established and endowed by Congress, as is West Point, and Annapolis, and the various Agricultural Colleges. He thinks our professional teachers, our law professors, our leading engineers, and our first chemists should have as favorable an opportunity to secure the highest education, as our soldiers, sailors, and farmers. A national institution of this kind would be a proper complement of our public system of education and raise the standard of culture in all States and denominational colleges.

The New York Correspondent of the *St. Louis Christian Advocate* (Church South) reminds us of the traditional Irishman who sighed over the quiet of the streets, and pined for a riot, calling earnestly for some one to throw the first brick. He has two or three times gasonaded in print in reference to ZION'S HERALD; but with all his voluntary and violence, we have been more annoyed than disturbed by his criticism. The last tirade is such a singular mixture of weak assertion, self-conceit, impudence and blasphemy, that we can only wonder at the equanimity of the editor and readers of the paper in patiently submitting to such periodical inflictions. The human soul that could be won from his error and disbelief, in Boston, or anywhere else, by such a gospel as this writer preaches, would be a marvel to men and angels!

One of our city pastors, whenever a person in his congregation expresses a desire to find the Lord Jesus as a personal Saviour, or kneels at the altar for prayers, is accustomed to place over the quiet of the streets, and pined for a riot, calling earnestly for some one to throw the first brick. He has two or three times gasonaded in print in reference to ZION'S HERALD; but with all his voluntary and violence, we have been more annoyed than disturbed by his criticism. The last tirade is such a singular mixture of weak assertion, self-conceit, impudence and blasphemy, that we can only wonder at the equanimity of the editor and readers of the paper in patiently submitting to such periodical inflictions. The human soul that could be won from his error and disbelief, in Boston, or anywhere else, by such a gospel as this writer preaches, would be a marvel to men and angels!

We are indebted to the author, Rev. John Cotton Smith, D. D., for a copy of his very able and original discourse before the Annual Convention of the Diocese of New York, upon the "Church's Law of Development, or Different Schools of Opinion in the Church,"

The North Congregationalist Church in Lynn opens its church parlor on the Sabbath during the hours not devoted to public service. With reading appropriate for the day provided in such rooms, what better opportunity could be devised to win to the shadow and kindly culture of the sanctuary our floating population of young people, whose homes are boarding-houses, who are deprived of domestic and social enjoyment, and have no place but their bare rooms or the streets in which to pass the unoccupied hours of the Sabbath? Let us not forget that "the Sabbath was made for man, and not man for the Sabbath."

Several of our ministers are accustomed to invite their new members just received on probation, to subscribe at once for ZION'S HERALD, as one of the most effectual means to secure a well-rounded and intelligent Christian character, and a lively practical interest in the general work of the Master at home and abroad. A reading discipline, others being equal, is quite sure to be one of broad Christian views, and of sterling principles. We advise all our pastors to try the experiment.

L. J. Marcy, of Philadelphia, has issued a manual of fifty pages, illustrating the character, power, and possibilities of his improved magic lantern. He calls his book "The Sciptoon Manual." With its thousands of plates illustrating all branches of natural science, sacred and secular, may be made an invaluable aid to all instructors of youth. No impressions are so powerful or lasting as those made upon the mind through the eye.

The "Minutes of the Annual Conference of the Methodist Episcopal Church for the year 1872," are now out, and can be obtained of J. P. Magee. Its tables of statistics are full of suggestion, and are worthy of careful study. Its sketches of departed ministers are replete with touching interest. Every minister will require a copy as a constant hand-book.

There is to be a Select Concert at Lasell Seminary, Auburndale, on the 27th inst., for the benefit of the Portuguese sufferers in Boston. The concert will be given by the young ladies of the Seminary, assisted by Wulf Fries, and Mr. Wm. Garrett, of Boston.

A correspondent from Wyoming Seminary and Commercial College, Kingston, Pa., writes: it may be of interest to your readers to know that this institution has a very large number of students, and that an all-pervading revival is in progress. The next term opens April 8th.

The young people of the Tremont Street Methodist Episcopal Church have formed themselves into an auxiliary to the Ladies' Foreign Missionary Society, and already number between seventy-five and eighty members. This is an excellent idea, and only needs to be announced to be imitated by all our churches.

The engraving of "Our Bishops" has been sent to all who are entitled to it up to February 15th. Occasionally the rollers are broken in the mail bags, and the picture destroyed. All who have not received the engraving, please write to the Agent, and it will be forwarded at once.

#### PERSONAL.

Rev. Mark Trafton gave his new Poem, "In a Birch Canoe," in the Union Methodist Episcopal Church, Charlestown, Thursday evening, Feb. 13th, to a large and delighted audience in his own inimitable style. All felt richly repaid with their evening's entertainment.

Dr. John H. Twombly, of the Wisconsin State University, made a flying visit to his Eastern friends last week. He is in fine health and spirits. His institution is enjoying a wholesome prosperity. It is one of the colleges of and for the people, and gathers several hundred students within its classes. The Dr.'s absence is a loss to New England, but a substantial gain to the West.

Dr. Wise is writing a serial in the *Western Christian Advocate*, called the "Story of a wonderful Life." It is a series of pen and ink sketches of such incidents in the life of JOHN WESLEY as will be likely to interest youths in their teens, and give them some perception of the greatness and heroism of that great man's character. The work will, when completed, be published in book form.

The *New England Historical and Genealogical Register and Antiquarian Journal* for February, contains the interesting address of Hon. Marshall P. Wilder, made at the annual meeting the present year. This fine discourse sets forth the work of the association already performed, the wide and important field before it, and its claims upon the community. It pictures in eloquent sentences the historic fire of last November. The Society enters upon its twenty-seventh year with renewed vigor and broader plans of usefulness.

We are indebted to the author, Rev. John Cotton Smith, D. D., for a copy of his very able and original discourse before the Annual Convention of the Diocese of New York, upon the "Church's Law of Development, or Different Schools of Opinion in the Church,"

Our friend, Rev. George Trask, "still lives." The flames consumed the piles of some of his blasts against tobacco, but have in no measure destroyed his personal courage. They have, if anything, rather inflamed his zeal against the deadly weed, the burning and brewing of which he believes to be so injurious to the bodies and souls of his fellow men. He has issued his January and February number of the *Anti-Tobacco Journal*, and a new list of very vigorous tracts. Give Brother Trask a hearing, and circulate widely his whole-some literature.

The Washington papers express the hope that Dr. Newman will continue his residence that city, and are very flattering in their commendations of his labors during his ministry in the Metropolitan Church, and subsequently.

Rev. Jesse Harriman, one of the oldest and most highly esteemed preachers of East Maine Conference, is seriously ill. Brother Harriman is now over 80 years old.

Miss Smiley has been laboring for a right, under the auspices of the Y. M. C. Association of Lynn, preaching evenings at the Common Street Methodist Church, and during the Sabbath at different churches in that city. Miss Smiley is a lady apparently about forty, of an intellectual and winning countenance, very modest in address, with a clear, sweet, and persuasive voice. She speaks with perfect freedom, without haste, with remarkably distinct enunciation. Her addresses are logically arranged, descriptive rather than argumentative, scriptural and spiritual, exhibiting those sharp discriminations of moral character, and pertinent applications of truth which were the peculiar mark of Methodist preaching of a former generation. Her sermons feed the heart rather than excite the mind, and fall like the gentle dew upon an audience rather than stir them with a tempest of emotion. Her services have been greatly appreciated by her hearers.

We enjoyed a pleasant call last week from Rev. William Hansford, a respected member of the Wesleyan Church in Canada, now stationed at Stanstead. He has been for several days a guest of C. W. Pierce, esq., of this city. Mr. Hansford is earnestly interested in the establishment of a young ladies academy in Stanstead, an institution greatly needed in that portion of Canada East, and one that will, doubtless, soon be able to see in successful operation.

The "Minutes of the Annual Conference of the Methodist Episcopal Church for the year 1872," are now out, and can be obtained of J. P. Magee. Its tables of statistics are full of suggestion, and are worthy of careful study. Its sketches of departed ministers are replete with touching interest. Every minister will require a copy as a constant hand-book.

ERAT IN NOTES ON GEN. XI.—V. 1.

The types make me divide languages into four classes, instead of three; read thus: "Shemitic, Aryan, (Japhetic), and Hamitic." V. 7. Instead of "stole" the Aryan district asunder," read close, and that is full violent enough.

F. H. N.

#### The Methodist Church.

##### MASSACHUSETTS.

WASHINGTON VILLAGE CHURCH.—This young and vigorous Church is about to take a new departure. The late Sarah Baker, of Savin Hill, left a sum of money to build a Methodist church, within three quarters of a mile of her homestead. A very desirable lot of land on Dorchester Avenue, within the required distance, amid a rapidly growing population, and not too far from the society's present place of worship, can now be had at a great bargain. This land must be purchased in order to secure the legacy. This society of working people are doing all they can to raise the money. They cannot accomplish it alone, and appeal to their brethren for aid. Help now from those who love Methodism, and desire to see it spread and cover the land, will assist in building a new Methodist church, and greatly multiply our facilities to save souls, and build up the church of Christ in this part of our city. Brethren, pray for us; and, like Cornelius of blessed memory, let your gifts accompany your prayers.

##### MAINE ITEMS.

A good religious interest is now prevailing in Auburn, in all the evangelical churches. At the Court Street Baptist Church, thirty or more have been at the altar at one time for the prayers of the Church, and the interest is steadily increasing, as our informant reports. The influence upon the community is extensive and salutary, and the courage of Christian people are greatly increased. The Methodist parish is enjoying the efficient labors of Rev. Francis Grovernor for the present year. Mr. Grovernor is doing excellent service for the Church. The north parish, under the care of Rev. Mr. True, is flourishing as we learn.

HARVEY MURCH, esq., of Lebanon, has for several years kept his town purified of sellers. No man can engage in the traffic there, and his work is an illustration of what can be done by one earnest, true man. In connection with his work, the town is just now being stirred by Mr. Woodbury, a lecturer from Maine, and nearly three hundred people have signed the pledge, and a reform club has been organized. In Newport one hundred and seventy-five have signed the pledge and organized a club. Claremont has had a strong appeal in the name of a prominent druggist, caused by strong drink. The people have been led to themselves, and some of the most enthusiastic meetings ever seen in the town have been held. A club has been formed, leading citizens leading the movement, and eighty persons signed the pledge at one meeting.

The two religious societies in Suncook are vying with each other to arouse public sentiment against the traffic. Portsmouth, Exeter, Raymond, Sunapee, and many other places are giving the good cause special attention, and with the influences set in motion by the recent great convention held in Concord, and the plans being adopted by the Executive Committee of the State Temperance Union, we are looking for an active campaign.

This is the time for every temperance man and woman to work, with the law, moral means, the ballot, or in any way, only work, to stay the great evil, and build the people up in temperance truth.

REV. J. F. Norton, pastor of the Congregational Society in Fitzwilliam, has tendered his resignation to take effect on March 31.

REV. DR. SPAULDING, of Dover, preached a sermon on the recent Sabbath to his people, directly pointing to the defaulting cashier at Exeter, and the connection of Senator Parsons with Credit Mobilier.

REV. WILLIAM HOUSE, who has been pastor of the Presbyterian Church in Londonderry for fifteen years, has resigned his pastorate, and accepted a call to the Congregational Society in Barreting, R. I.

Some enterprising ladies in Nashua have given a course of first-class lectures this winter, and cleared about \$200 above expenses.

The White Mountain Baptist Association, at their last annual meeting, held in Jefferson, voted to send Wm. Robinson, a colored man, to the Richmond Va. Theological Institute one year.

Mrs. Martha Hale Root, wife of Mr. Horace White, of the *Chicago Tribune*, whose funeral occurred two weeksince in that city was a native of Dover.

New Hampshire is one of the nine States in which the post-office receipts exceed the expenditures, the surplus on her behalf last year was over \$20,000.

Deerfield claims to be the leading agricultural town in Rockingham County. It has 22,000 acres of improved land, and grows annually 3,000 bushels of wheat, 10,000 of corn, 5,000 of oats, 25,000 of potatoes, 3,000 pounds of wool, 4,000 tons of hay, and \$12,000 worth of orchard products.

REV. C. M. PALMER, of the Congregational Church in Cornish, has accepted an invitation to become pastor of the Congregational Church in Meriden.

The Methodist Society in Sunapee, Rev. J. H. Hillman, pastor, has of late enjoyed a good degree of revival interest; some twenty persons have professed conversion, and the Church has been greatly quickened. A couple has been erected on the church, and a 12,000 pound bell placed in it by the liberality of friends in Sunapee and adjoining towns.

REV. J. B. ROBINSON, President of the Conference Seminary, preached an able sermon to a large congregation, on the 2d inst., in the Methodist Church at Franklin, on "The Composition and Work of God's Church."

REV. E. M. WHEELOCK, formerly of Dover, superintendent of the Institution for the Blind, Austin, Texas.

Extra meetings are still being held, by REV. S. T. Heath, in the Methodist Episcopal Church, Fisherville. Revs. C. F. Fowler and J. Carter have been assisting the pastor, and a great religious interest seems to pervade the whole community.

REV. W. UNDERWOOD, of Swanton, reports a good state of religious feeling on his charge, with several conversions of late.

Brother Joseph Gould and son, of Northfield, have met with a heavy loss in the burning of their woolen mill at Gouldville, in that town, on the evening of January 31. The loss is estimated at \$115,000, only one-third of which is covered by insurance. About sixty hands are thrown out of employment by this calamity.

REV. H. A. SPENCER is meeting with his usual success at St. Johnsbury. Five persons were received into the Church on Sabbath, Feb. 2.

There was a very pleasant gathering of friends at the Methodist Episcopal parsonage, Rochester, on the evening of January 11, it being the tenth anniversary of the marriage of Rev. F. H. Roberts and wife. The friendly greetings, pleasant songs, and substantial tokens of kindly regard, all conspired to render it an occasion long to be remembered.

The new chapel at the State Prison in Windsor, mentioned last week, has been dedicated with appropriate ceremonies.

The services of Rev. Samuel White have been secured by the Baptist Church in Ver- shire for another year. The ladies of the society have secured funds to purchase a new carpet for the church, and that is full improvement are in contemplation.

The Congregational Society of North Bennington have recently held a fair, and raised \$750 towards furnishing their new house of worship.

A new bell has been secured and put up on St. John's Episcopal Church, in East Poultney.

The religious interest in the Methodist Episcopal Church, Williston, mentioned last week, still continues with unabated power.

KAL.

##### NEW HAMPSHIRE GLEANINGS.

There is a wide-spread temperance revival coming on in this State. The temperance people have grown restless at seeing the open recklessness of the men engaged in the liquor traffic, and witnessing so many intemperate men and women (it is alarming to see how common this evil is among women). Different temperance organizations are growing active. New ones are springing up. Lecturers are in the field. The ministers are taking the platform, and speaking out in their pulpits with new vigor. The pledge is being circulated, and the temperance political party is alive with a determination to be felt in the coming election. In Epping, about six hundred persons, nearly one-half the population, have signed a petition to those engaged in the sale, requesting them to leave off their bad business, and notifying them if they do not, the law will be enforced.

In Tilton, the seat of our Conference Seminary, one hundred of the best citizen voters have pledged themselves to fully annihilate the liquor traffic in their town and Northfield.

Harvey Murch, esq., of Lebanon, has for several years kept his town purified of sellers. No man can engage in the traffic there, and his work is an illustration of what can be done by one earnest, true man.

The Free Baptist Church of Westford have extended a call to Rev. Mr. Morey, of Bates College, to become their pastor. It is considered an excellent opening for the reverend gentleman to accept the invitation, which we understand he does not, preferring to remain at his post in the college, where he is very popular and much beloved.

A correspondent from Calais informs us that a remarkable work of grace is now in progress in that place. Large numbers have been converted and reclaimed, and the prospect is fair for a more extensive spread of evangelical piety than that region of country has witnessed for a long time. All denominations seem to share in the good work, and to labor harmoniously for the upbuilding of the Redeemer's kingdom. Such a state of things is certainly a matter of great rejoicing. To God be all the praise.

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WEVE GROWN OLD TOGETHER.  
Sell Billy! No, loosen the bridle;  
Unfeather the gallant old steed;  
His eye has grown dim and uncertain,  
His gait is slow and uncertain;  
But memory haunts him over  
With thoughts that are sacred dear;  
So I pledge him no longer to labor,  
And hallow that pledge with a tear.

Swift thought, glancing back past the shades—

Speaks first of that long-vanished day  
He stood all so patiently waiting  
By the "meadow-hope" of the way,  
While I in hand at the star,  
And vows were recorded on high,  
Till the angels beat earthward to murmur:

"Yours, yours for the ever and aye."

¶ The air was all throbbing with music,  
And sunshine was gliding the way,  
When he sped with my bride to the cotage.—

Our home from that glad nuptial day.  
His step had the antelope's fleetness,

The song of the gentle gazelle,

As he passed the fresh mead and the mountain-tain.

Toward the cottage we both loved so well,

But, Billy, time passed, and its changes

Brought changes to you and to me;

For sorrow sent tears to the farm-house,

Like waves overspreading the sea.

And, Billy, we two were grown older,

My head was well threaded with gray,

When you waited at the door and went

By the meeting-house over the way.

A horse stood bying beside you,

A dog lay curled out on the aisle,

And ten tridled silently downward,

While sons choked the accents of prayer;

And the bell in the old church-steeple

Kept mournfully telling the tale;

And the winds, floating tenderly outward,

Bore softly the piteous wail.

Just there, where we stood at the altar,

So happy in days long ago,

The cold white fingers of the symbols

With which I plighted my woe.

With her mock-bitterest woe,

With her mock hands silently folded,

Her sightless orbs shaded from view,

With the pallor so still on her forehead,

A coldness so strange on her brow,

They placed her beside that same altar,

But this time all silent and lone,

And they called her an angel in heaven,

Where sorrow may never be known.

They left her there in the dead chapel

They carried that silent day,

You bore it so slow and solemn,

The sad funeral day.

No, Billy, we've grown old together,

And you have been faithful and true; \*

We've journeyed through gladness and sor-

row,

\* We'll journey life's pilgrimage through,

So, buyer, please loosen the bridle,

Until we get to our goal,

And, Billy, from hardship and labor,

I pledge him is evermore freed.

—From Our Dumb Animals.

## THE SUNDAY SCHOOL.

Sunday, March 3.

LESSON IX. Escape from Sodom. Gen. xix. 15-26.

TOPIC: The just judgment of God.

GOLDEN TEXT: "How shall we escape, if we neglect so great salvation." Heb. ii. 3.

1. A wicked city.  
2. The salvation of the few.  
3. The destruction of the many.  
4. The fate of the disobedient.

### Notes on Genesis xii.

BY F. H. NEWHALL, D. D.

ABRAHAM'S FEAST WITH JEHOVAH.

V. 1. "And Jahveh appeared unto him among the oaks (in the oak-grove) of Mamre (the Amorite chief). And he was sitting in the door of his tent in the heat of the day." This oak-grove probably crowned a summit, and was visible from afar. The chief's tent was conspicuous by size and situation in the encampment, his flocks and cattle being spread over a considerable extent of country, and in the middle of the day Abram sat in the most cool and breezy place, in the door and outer shadow of the tent. God had called him once and again, and he had obeyed the call; He had drawn him to Himself by covenant, once and again, and as Abram became gradually schooled in the way of faith, God had changed his name from Abram (lofty father), to Abraham (father of a multitude), and the name of his wife from Sarai (contentious), to Sarah (princess). Now for the first time He appears to him in human form, talking with him face to face, with a freedom and condescension which is here painted with touches of Homeric distinctness and simplicity, and now for the first time, also, is revealed the wondrous power of the faithful soul in intercessory prayer. God has come to make His abode with the believing soul (John xiv. 23). "We will come unto Him, and make our abode with Him."

V. 2. "Three men stood before him," Yet there is ONE of the three whom He addresses as my Lord (v. 3), and who is called by the historian, and by himself, JAHVEH (vv. 13, 14), whom he recognized as God in human form. Heavenly visitants have always appeared on earth in human form, but we are not warranted to infer that they have such forms, except for the purpose of revelation to man. We know rational intelligences only under this form; we can communicate with other beings only through human language, and in condescension to our condition God reveals himself under human limitations. For the same reason these heavenly visitants accept Abraham's hospitality, and eat and drink with him. But we are not warranted from this to draw any inferences as to their mode of life in their proper sphere. The whole transaction is typical of the more intimate spiritual communion to which Abraham was now admitted.

V. 4-8. All the little touches of this description bring before us the unchanging Eastern manners. The hospitable Abraham invites the wayfarers to recline in the shade of his tent and tree, take off their sandals, and refresh their parched and sandy feet, and modestly asks them to accept a little water, and a morsel of bread, while he has in mind to spread for them as sumptuous a feast as his flock and herds can furnish. There is no meat nor bread on hand for aggregates there never is now in an eligible country house, but the flour is kneaded at once, and baked on the hot stones, and the meat is slaughtered and ready for the table within an hour, choice bits being spitted and held before the fire (Homer, *Iliad*, I. 463) as it

would be there to-day. Sarah herself, makes and cooks the cakes, as an Eastern sheikh's wife would now, while Abraham does not send to the herd, but runs himself and selects a "calf tender and good," although He allows a boy to dress it. So Achilles, after Priam came to his tent, rose up and slew a "silver-white sheep," and served the king with his own hands (*Iliad*, 24, 621). Butter a favorite Eastern condition, if, indeed, it is not there to be reckoned as a substantial, in which at a well-prepared Arab feast all food is made to swim, and milk of camels, goats, or sheep, which is there the immediate beverage, and probably also curds and cream, come to the table with the hot cakes and fresh meat. And did Jehovah eat hot bread and real with Abraham? He did — why not, if thus He chose to show His care and love? Of course this Jehovah is not the icy Absolute that some profess to worship, but it is the God who wipes away tears, who numbers the hairs of our heads, — the God of Bethlehem, Gethsemane, and Calvary.

### ABRAHAM'S INTERCESSION FOR SODOM.

Vv. 17-19. Still speaking after the manner of men, Jehovah is represented as soliloquizing concerning making known to Abraham the doom of the Sodomites. Weighty reasons are given for this revelation to the "friend of God."

(1) The great spiritual dignity, and world-wide importance of his character. This great distinction already granted, includes the loss of this special revelation: "Abraham shall surely become a nation, great and mighty."

(2) The world-wide significance of the event makes it proper to reveal it to the man who is to be the channel of God's grace to the world, "blessed in him shall be all the nations of the earth."

(3) His children are to dwell in this land, and to have before their eyes in this "valley of death," which once had been the "valley of fertile fields" (Sodom), an awful monument of God's judgment. The Lord would have Abram faithfully warn his children by this example against the abominable sins of Sodom (v. 19). "I know him;" God's election of Abram to this lofty spiritual dignity was based upon knowledge of his character, foreknowledge of his holy life.

V. 21. Jehovah says, "I will go down now (from Abram's tent) to the vale of Sodom," and I will see whether they have done altogether according to its (Sodom's) cry which has come to me," the cry for punishment, as that of Abel's blood. Sodom's manifold sins called for the thunders of the avenging God.

Vv. 23-33. Here is the most astonishing and instructive instance of intercessory prayer furnished us in revelation, excepting only the prayer of the Divine Intercessor as given by the beloved disciple. Abraham pleads not simply for Lot and his kindred, but he is a mediator for the land of which he is proprietor by Jehovah's covenant (chap. xv. 18). First, in humble and reverent hesitation, appealing to God's justice in behalf of the few righteous who might be involved in the catastrophe, then, in holy boldness which waxes warmer and warmer, he firmly, yet humbly clings to God's mercy, and prays for the cities themselves, and wins the promise that ten righteous men shall save the whole district from its doom. It is a wonderful example of persistent, yet humble and reverent intercession in behalf of men under God's sentence of wrath.

Notes on Genesis xix. 1-23.

BY JAMES G. MURPHY, LL. D.

This chapter records a part of God's strange work, — strange, because it consists in punishment, and because it is foreign to the covenant of grace. Yet it is closely connected with Abram's history, inasmuch as it is a signal chastisement of wickedness in his neighborhood, a memorial of the righteous judgment of God to all his posterity, and at the same time a remarkable answer to the spirit, if not to the letter, of his intercessory prayer. His kinsman Lot, the only righteous man in Sodom, with his wife and two daughters, is delivered from destruction in accordance with his earnest appeal on behalf of the righteous.

V. 1-3. "The two angels." These are the two men who left Abraham standing before the Lord (Gen. xix. 22). "Lot sat in the gate," the place of public resort for news and for business. He courteously rises to meet them, does obeisance to them, and invites them to spend the night in his house. "Nay, but in the street will we lodge." This is the disposition of those who come to inquire, and, it may be, to condemn and to punish. They are twice in this chapter called angels, being sent to perform a delegated duty. This term, however, defines their office, not their nature. Lot, in the first instance, calls them "my lords," which is a term of respect that may be addressed to men (Gen. xxxi. 35). He afterwards styled one of them Adonai, with the peculiar vowel pointing which limits it to the Supreme Being. He at the same time calls himself his servant, appeals to his grace and mercy, and ascribes to him his deliverance. The person thus addressed replies, in a tone of independence and authority, "I have accepted thee." "I will not overthrow this city for which thou hast spoken." "I cannot do anything till thou go therewith." All these circumstances point to a divine personage, and are not so easily explained of a mere delegate. He is pre-eminently the Saviour, as He who communed with Abraham was the hearer of prayer. And He who hears

prayer and saves life, appears also as the executor of His purpose in the overthrow of Sodom and the other cities of the vale. It is remarkable that only two of the three who appeared to Abraham are called angels. Of the persons in the Divine essence two might be the angels or deputies of the primary in the discharge of the Divine purpose. These three men, then, either immediately represent, or, if created angels, mediately shadow forth persons in the Godhead. Their number indicates that the persons in the Divine unity are three.

Lot seems to have recognized something extraordinary in their appearance, for he made a lowly obeisance to them. The Sodomites need not the strangers. Lot's invitation, at first declined, is at length accepted, because Lot is approved of God as righteous, and expected from the doom of the city.

Vv. 12-23. The visitors now take steps for the deliverance of Lot and his kindred before the destruction of the cities. 12-14. All that are related to him are included in the offer of deliverance. There is a blessing in being connected with the righteous, if men will avail themselves of it. 15, 16. Lot seems bewildered by the contemptuous refusal of his connections to leave the place. His early choice and his growing habits have attached him to the place, notwithstanding its temptations. His married daughters, or at least the intended husbands of the two who were at home ("we are here"), are to be left behind. But though these thoughts make him linger, the mercy of the Lord prevails. The angels use a little violence to hasten their escape. 17. "The mountain" was preserved by its elevation from the flood of rain, sulphur, and fire which descended on the low ground on which the cities were built. 18-22. Lot begs for a small town to which he may retreat, as he shrinks from the perils of a mountain dwelling, and his request is mercifully granted.

### BEECH LESSON VIII. GEN. XV. 1-7.

SEND THOUGHTS.

These "seed thoughts" are designed only as supplementary to those in the regular question book, where only will be found the historical and geographical parts of the lesson.]

1. Can we discover any special reason why God makes to Abram the announcement in v. 1? (see chap. xiv.)

2. Do you see any occasion why Abram should open his heart so freely to God, of his personal and family interests just now?

3. In what sense shall we understand: "I am thy shield?" Physically, temporally, socially, civilly, or morally? Let his history answer.

4. Is there anything of the nature of prayer in v. 3?

5. Any reason why God should make this covenant with Abram, rather than an other man?

L. D. B.

### The Family.

#### IF I WERE A SUNBEAM.

BY LUCY LARCOM.

If I were a sunbeam  
I know where I'd go;  
I'd sweep like wild fire,  
I'd burn and scorch,  
I'd stand among them;  
Softest like a bed,  
Until every bit  
Raised its drooping head.

If I were a sunbeam  
I know where I'd go;  
I'd sweep like wild fire,  
I'd burn and scorch,  
I'd stand among them;  
Softest like a bed,  
Until every bit  
Raised its drooping head.

ART NOT YOU A SUNBEAM,

Child, whose life is glad  
With an inner radiance?

O, as God had blessed thee,  
Scarlet rays divine!

For there is no sunbeam  
But must die or shine.

but a short conversation with Mary and Ellen would have settled the question of ownership.

But with all their treasures, there was one great lack. They had no dog to join in their frolics, and help on their romps. One night on his return from the neighboring village, Papa Martin, after many mysterious and torturing preliminaries, slowly drew from the pocket of his great blue riding-coat, a queer lump of something black and white. It had four little short legs, a mate of a tail, two bright eyes, two soft ears, and a little black nose, that, by great effort, was raised just high enough to be thrust straight into the blaze of the lamp, which curiosity had removed from the table and placed on the kitchen-flagon. Unbound was the admiration, and unrestrained the delight of the little girls, and they immediately proceeded to bestow upon his mate of a dogship, the ferocious name of Tiger.

He paused when he had said this, and looking at his sons, added, "I say I mean to carry a small jag, and finish up the load with boys!"

The boys "took" it for Farmer Warren could "read" his children, they could quite as apt in reading him. These few words were to them as good as half a day's talk about giving them a ride to Boston. John kicked his basket ten feet, for very joy. His father did not say, What are you kicking that basket for? He thought it much better that his boys should be kicking their baskets, from an exuberance of fun, than for him to be kicking them to make them work.

Farmer Warren led off at once in the digging, and Willie followed him with a small basket, to pick up the potatoes which his father was careful to toss with a slight jerk of his hoe into heaps on one side. Warren followed on the next row, and John picked up for him; but Warren made the potatoes fly in every direction, keeping John jumping, first on this side and then on that.

We remarked that Warren followed his father; but it frequently happened that he was ahead; the way it occurred was this: His father would dodge over to his row, dig a hill or two, so that when the boys came to this place, the jump ahead was very exhilarating.

There were three wide-awake boys about the evening candles that night. Even Willie declared that he was not tired. They talked of the wonderful things they were to see in the city until bed-time, and then talked about them after they were in bed, and before the light of the breaking day stole into their room they were talking about this other half.

The radiating streets are cut by another, which runs in so straight a line through the city, that one standing at the city gate at one end, can see the other gate at the other end, a distance of about a mile and a half.

A friend met us at the depot, and we took a cab for one of the forty hotels in the place. In regard to hotels, it is different here from what it is in America. Here, instead of having one or two large hotels, every large town has a score or more of little ones, some of which are not large enough to lodge a whisk party. And as a general thing, the smaller the inn, the more high-sounding name it has. As for instance, one containing a dozen rooms, goes by the name of "Hotel of the Emperor Alexander;" another, "Hotel of the German Court," etc.

On our way from the depot, we passed several stands where "American Soda-water" is

# ZION'S HERALD, FEBRUARY 20, 1873.

## The Farm and Garden.

PREPARED FOR ZION'S HERALD.

**THE FARMER'S STRIKE IN ENGLAND.** — Our correspondent, Rev. J. B. Gould, in a letter to the *Boston Daily Journal*, gives these interesting facts in reference to the great farmer's strike now agitating England:

"A serious strike among farm laborers is creating a great commotion among the farmers of the country. Mr. Joseph Arch, a Methodist local preacher and farm laborer, has taken up the cause of the laborers with great eloquence and ability. He declares that for many years he has been compelled to support himself, wife and two children on nine shillings (\$1.50) per week, and that thousands of others, often with six or ten children, have done the same. That meat or any substantial food has been impossible, and they can endure the degradation no longer. Many have emigrated, others have secured three or four shillings per week advance in wages, but if the means could possibly be obtained, tens of thousands would emigrate immediately. The difficulty is to lay by a shilling to help themselves from the scanty pittance they receive. But the agitation and the emigration of such as can go, must surely change the state of affairs, and those who remain will command better pay, and at the same time the cost of living in this country will be permanently increased. The price of all articles produced here has advanced from twenty-five to one hundred percent during the past year. The chief difficulty in Great Britain is that it is considered aristocratic to own the soil, and it is purchased at fabulous prices. The tenant farmer there pays a large rental of ten to twenty dollars per acre, which returns but two or three percent to the owner for his investment. Then the farmer, to pay his rent, must reduce the wages of the laborer to the merest pittance. It is surprising how great a saving there is to become tenants of those farms. Wealthy gentlemen often them and farm by proxy, for the novelty and pleasure of the thing. But few till the soil ever dream of owning it, and hence there is a lack of improvements and fruits which characterize an American farm, where the tiller of the soil holds the title-deed. In nearly all the large towns the land belongs to some lord, and but few of the houses, even of the wealthier merchants, are built upon freehold land. The wealthiest and most beautiful part of Birmingham belongs to Lord Colthorpe, and is leased for ninety-nine years. At the expiration of that time the splendid houses fall in as the property of the landlord. This one lord owns the land along more than thirty miles of the best streets of Birmingham, and his income is enormous, and constantly increasing. Being entailed, it can never be divided, but must pass from father to son till the end of time, unless the plans of certain parties can be brought about, and a radical reform effected in land tenure."

**CHARCOAL A GOOD FARM MEDICINE.** — Nearly all sick horses and cows are made so in the first place by eating improper food, or too much of it. As soon as the owner finds any of his animals sick, it is the common custom to begin dosing medicine. "We mustn't leave the animal to die, we must do something!" and so all manner of hurtful drugs and poisons are thrust down the throat — saltpetre, copperas, turpentine, etc., quite sufficient to make any well animal sick, or kill a sick one. "You didn't give the poor thing enough — you should have given it often — you can't expect your beast to get well if you don't do more for it."

Our rule has always been to give nothing unless we knew exactly what to do; and in the meantime attend to every exterior comfort practicable. If the weather is cold, place it in warm quarters, avoid all exposure, and attend to pure air and strict cleanliness. But there is one medicine that can never do harm, and is commonly beneficial. This is pulverized charcoal. As we have just remarked, nearly all the sick animals become so by improper eating, in the first place. Nine cases out of ten the digestion is wrong. Charcoal is the most efficient and rapid corrective. It will cure in a majority of cases if properly administered. An example of its use: The hired man came in with the intelligence that one of the finest cows was very sick, and a kind neighbor proposed the usual drugs and poisons. The owner being ill, and unable to examine the cow, concluded that the trouble came from over-eating, and ordered a teacupful of pulverized charcoal given in water. It was mixed, placed in a junk bottle, the head held upwards, and the water with its charcoal poured downwards. In five minutes improvement was visible, and in a few hours the animal was in the pasture quietly eating.

Another instance of equal success occurred with a young heifer which became badly bloated by eating green apples after a hard wind. The bloat was so severe that the sides were almost as hard as a barrel. The old remedy, salteratus, was tried for the purpose of correcting the acidity. But the attempt to put it down always caused coughing, and it did little good. Half a teacupful of fresh powdered charcoal was next given. In six hours all appearance of bloat had gone, and the heifer was well.

We disapprove of quackery, where, without a precise knowledge of the disease, powerful remedies are given at random, indiscriminately. The objection of quackery cannot extend to the use of charcoal, for it can do no harm, and goes directly to the seat of the trouble in most sick animals, and if timely applied effects a cure. — *Live Stock Journal.*

## DOMESTIC RECEIPTS.

**APPLE GINGERBREAD.** — Take two pounds of grated apple pulp, and pound of butter, two pounds of flour, one pint of cream, one ounce of powdered ginger, one ounce of powdered caraway seeds, one ounce of candied orange-peel, and a gill of French brandy. Work all well together, and bake in a brick oven. The syrup of preserved apple may be substituted for the raw pulp, if desired, in which case omit the ginger.

**RASIN SALVE FOR CHAPPED HANDS.** — Take equal weight of fresh unsalted butter, mutton tallow, beeswax, and stoned raisins. Simmer until the raisins are done to a crisp, but not burned. Strain and pour into cups to cool. Rub it on the hands or lips before going to bed, or going out in the wind.

**ORANGE PIE.** — Take the pulp and juice of two oranges, with a little of the grated peel, three eggs, one cup of milk and one of sugar. Stir the sugar with the yolks, and add to the orange juice; next add the milk, and then whites of eggs.

**SIRUP OF COFFEE.** — This preparation is of great use to those who have long journeys to make. Take half a pound of the best ground coffee; put it in a saucepan containing three pints of water, and boil it down to one pint. Cool the liquor, put it into another saucepan, well scoured, and boil it again. As it boils add white sugar enough to give it the consistency of sirup. Take it from the fire, and when it is cold put into a bottle and seal. When traveling, if you wish for a cup of good coffee, you have only to put two teaspoonsful of the sirup into an ordinary coffee-pot, and fill with boiling water. Add milk to the taste, if you can get it.

## Obituaries.

**INGOLDSBY WORK** died in great peace, Sept. 23, 1872, aged 83 years and 10 months. Brother Work has been for many years a faithful Christian.

Mrs. BETSEY WORK, wife of Ingoldsby Work, died Nov. 23, 1872, aged 78 years and 2 months.

Many years ago Sister Work embraced religion, and united with the Methodist Episcopal Church. Her life was consistent, and her death, though sudden, was triumphant. Her loss is deeply felt by the Church.

S. V. B. CROSS.

Died, in Durham, Me., Oct. 7, 1872, BENJ. MOSES, aged 84 years and 9 months.

Benjamin Moses was converted, and joined the Methodist Episcopal Church about forty years ago. He was a good citizen, and a consistent Christian.

Mrs. LUCY ROWE died in Pownal, Me., Dec. 8, aged 74 years.

Sister Rowe accepted Christ as her Saviour when Caleb Fogg and Aaron Sanborn tried to convert her old grandfather.

She ever sustained a good Christian character; and especially in her last illness, which was a very trying, nervous disease, from which she suffered for five years, did she exhibit the patience, cheerfulness, resignation, and love of grace of God alone supply. She passed away quite suddenly, but as quietly as she had lived in its mother's arms.

O. H. STEVENS.

STEPHEN B. WHIPPLE died in Hope Village, R. I., Dec. 9, 1872.

His death was so triumphant, that we all felt more like shouting than weeping. A day or two before his departure he said, "These are my best days; I am the chosen of Christ who will soon be here, and I am all ready to step out."

He was ready, because he had been a faithful worker for his Lord.

H. D. ROBINSON.

ALLEN CROWELL, of Gardiner, Me., died Dec. 9, 1872, aged 71 years.

He had been connected with the Methodist Church here for a term of forty-four years. During the whole time he evinced a strong attachment for the cause of Christ, and a desire of doing all in his power to further it.

A Pittsburg gentleman gave his daughter two loaded coal barges as a wedding present.

Laborers are scarce in Brazil. Eleven men a day had board and the worth of their hire.

The value of the ale and beer exported by England last year was upwards of \$10,400,000.

M. Littre, the distinguished French lexicographer, is said to be in destitute circumstances.

The president has signed the bill authorizing the construction of eight additional vessels of war.

Mrs. CRITTENDEN, widow of Senator Crittenden, of Kentucky, died at St. Louis, February 9, at the residence of her son-in-law.

Letters from Granville, N. Y., say that the defalcations and forgeries of the abounding speculator, Thomas Call, will foot up to fully \$400,000.

The vigilance committee at Dodge City, Kansas, made a raid on the Dan Hough, on Feb. 9th. — Four men were killed and a negro slave agent for the cure of all diseases of the Throat, Bronchial Tubes, and Lungs.

Physicians do not recommend a medicine which has no merits. What they say about

ALLEN'S LUNG BALSAM.

can be taken as a fact. Let all afflicted test it at once.

Sold by all Medicine Dealers.

J. N. HARRIMAN & CO., Sole Proprietors, Cincinnati, O.

PERRY DAVIS & SON, General Agents, Providence, R. I.

**THE BEST BUSINESS**

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HENRY WARD BECHER'S

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FRENCH OLEOGRAPH

called "Little Buddha" and her Pets," (Oleographs and Pictures of French Children, and the Perfection of Chinese.) — We also give the superb \$10 pair of Genuine French oil Chiaroscuro, "Wide Awake," and the \$15 pair of "Sleepy," and the charming fac-similes of Original Oil Painting. This paper has the largest circulation in the world. It is read by more people than any other paper in the world, and in fact they did realize such profits, while in fact they did realize such profits, as it is the indirect method. — *Western Christian Advocate.*

The London Daily News prints a letter written by the late Mr. Cobden to John Bright, on "peasant proprietorship, or small holdings," which argues that while the status of the people ought to eclipse all questions of mere productive nature, yet under a system of peasant proprietorship the soil of the whole kingdom, and England has four times as many cattle as Scotland.

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## INSURANCE DEPARTMENT.

## WHO NEEDS INSURANCE?

Every man ought to have an insurance on his life, unless he is surrounded by circumstances which make it unnecessary. But where is the man who is so surrounded?

Is it the rich man of leisure, the prudently rich man, who always has lived, and always will live within his income? A life insurance is not of vital importance to him, because he will have some estate to bequeath; but yet it is necessary. He cannot tell what will be the value of his estate after his sudden death, nor what shock of outrageous fortune may change its entire character. Now the value of a life insurance policy does not fluctuate; it is a certainty, which may be relied upon at the right time, and it has often been the intermediate agent of saving property which, without its aid, would have been seriously impaired by the owner's death.

Then there is the rich merchant, his capital distributed in various markets of the world, all beyond his immediate reach. Does he not need a life insurance for the benefit of his family, while the leisurely executors are growing old as they slowly gather in his outspread estate? Fortunately the income of the life insurance does not wait on their tardy gait. It comes in season, and is often the only property which his family can use or depend upon for a living.

So the merchant whose capital is all invested at home, needs an insurance on his life. The sudden termination of his business by death may cause such a depreciation of his estate that, after creditors are settled with, the family would be in want. Then appears the value of the life insurance, which never fails to those who have relied upon it.

Professional men, generally, make their money late in life. If they die early in their career, their families are probably destitute. Therefore, they need an insurance on their lives; as also do all men whose incomes are salaries, and who can make no future provision for their families, except through long years of prudent and laborious living.

So, too, those who have mortgaged their estates—the houses in which they are now living—which at their death would be sold over the heads of their families if the mortgage interest is not paid. To provide against this calamity there can be a life policy large enough to cover the mortgage.

All the reasons for life insurance centre in the great duty of every man to make a sure provision for the future. The events of every day warn us to fulfil this duty, and he is wise who heeds the warning in season.

## The Secular World.

## LATEST NEWS.

Somebody says Iowa will burn 6,000,000 bushels of corn this winter.

The steamship Talisman, bound from Brazil to Hamburg, foundered, with twelve human beings.

The President has signed the bill authorizing the construction of eight additional vessels of war.

Fifteen tenements at Fort Schuyler, occupied by married soldiers, were burned last Tuesday morning.

The whaling barque Trident, of New Bedford, was completely wrecked at Panams, says a despatch from Jamaica, Feb. 9.

There have been numerous wrecks in the China seas. Among them were the steamship Sedan and the barque Seillian Castle.

The wooden-ware factory of Wm. Brown was almost destroyed by fire at St. Louis, Friday. Loss \$45,000 to \$60,000.

The Erie knitting-mill, at Cohoes, N. Y., owned by Wm. Moore, was burned Friday morning. Loss \$70,000; insurance \$37,400.

The L and upper part of Daniel Webster's house in Bangor, was burned Saturday afternoon. Loss \$800; fully covered by insurance.

Judge Davis has granted a stay of proceedings in Stoke's case. While there is life there is hope. The murderer of Pike may yet escape to progress, may terminate seriously.

There is wanted immediately, at Tilton, N. H., a pious, responsible, scholarly, Methodist young man, a graduate, to teach Latin and Greek. Testimonials may be sent to the President.

In his book on Chronic Diseases, Dr. Pierce says of his Golden Medical Discovery:

"God, I believe, has instilled into the roots and plants from which this wonderful medicine is extracted, the healing properties, by the use of which Consumption, the scourge of the human family, may in its early stages be promptly arrested and permanently cured. I do not wish to delude, flatter, and then disappoint the afflicted by asserting that this can be accomplished when the lungs are half consumed, as many do who, being devoid of all conscience, sin to humbug the afflicted, that they may sell their own worse than worthless compounds. But if my Golden Medical Discovery is employed in the first or early stages of the disease, I know from ample observation and actual test in hundreds of cases, that it will arrest the disease and restore health and strength."

## Commercial.

BOSTON MARKET.  
WHOLESALE PRICES.  
February 17, 1873.

GOLD—\$114 @ \$100.  
COPPER—Superfine, 575 @ \$25; extra, \$250 @ \$25; Southern Flour, 72 @ \$20.  
COIN—Western Yellow, 72 @ 74 cents; Western Mixed, 72 @ 73c. bushel.  
OATS—55 @ 60c. bushel.  
RYE—1.05 @ 0.06 per bushel.  
WHEAT—\$300 @ \$25.00 per bushel.  
FIRE-FOOT—\$260.00 @ \$25.00 per bushel.  
SEED.—Timothy, Herbs' Grass, \$3.75 @ \$4.00;

SEE in another column, advertisement about Iowa and Nebraska Lands.

Red Top, \$4.35 @ 45c per sack; R. L. Bent, \$3.00 @ 32c per bushel; Clover, 11 @ 12c. per lb.  
Apples—\$2.50 @ 1.50 per bushel.  
PORK—\$17.50 @ 18.50 per cwt.  
CHEESE—Factory, 14 @ 16c; Dairy, 9 @ 10c.  
EGGS—30 @ 35 cents per dozen.  
HAY—Eastern pressed, \$25.00 @ \$25.00 per ton.  
POTATOES—\$3.00 @ 4.00 per bushel.  
LARD—Extra Pease, \$3.75 @ \$4.00; medium, \$4.00 per bushel.

POLLYTRY—16 @ 20 cents per lb.  
LEMONS—2.00 @ 2.00 per box.  
CARROTS—87 @ 90 per bushel.  
TURNIPS—75c. @ 0.00 per bushel.  
CABBAGE—\$3.00 @ 3.00 per hundred.  
BEEFS—\$1.00 per bushel.

MARROW—Squash, 50 @ 60c per cwt.

HUBER—Squash, \$5.00 @ 5.00 per cwt.

CHERRIES—\$2.00 @ 12.00 per bushel.

REMARKS.—Not any change in the Flour Market except on choice grades. Butter and Cheese in former demand, and prices will probably advance next week. Eggs have dropped 5 cents @ dozen. Poultry at former. Chickens selling at 15 cents. Turkey at 20 cents. Squashes at higher rates.

## Business Notices.

I. B. SAMUELS,  
Architect,  
NO. 4 COURT STREET,  
Corner of Tremont Street, Boston.

Adamson's Balsam cures Asthma, Coughs, Cold, Lung Complaints. Price 33 and 75 cents.

## For Colds and Coughs.

WEEK'S MAGIC COMPOUND is the best remedy ever discovered. There's nothing like it for chronic throat and sinus. Trial price to be obtained from G. C. GOODWIN & CO., Hanover St., Boston.

There is not a more potent agent for removing or counteracting Dyspepsia, Inflammation of the Liver, Fever, Loss of Appetite, Disturbances of the bowels, invigorating to a healthy state the shattered nerves or enfeebled frame, than Atwood's CHINESE Tonic Bitter. Apothecaries have them.

In Newport, R. I., Feb. 10, Mrs. Abbie S. Rose, wife of Oliver H. P. Rose, aged 37 years, died from ills with exemplary patience and fortitude. She was a consistent Christian.

In Wickford, R. I., Feb. 9, Susie E. wife of D. Nichols, and daughter of the Capt. Vincent Green.

In Manchester, Conn., Jan. 21, Mrs. Abbie Walker widow of Rev. B. M. Walker, aged 82 years and 29 days. She was one of the first Methodists in New Haven, and died a consistent Christian.

In Fremont, N. H., Jan. 15, Abby Hot, aged 98 years and 29 days. She was one of the first Methodists in New Hampshire, and died a consistent Christian.

Rev. G. H. Barnes, pastor of the First Congregational Church of East Abington, died on Feb. 13.

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Rev. C. H. Haward and wife, of Ipswich, Mass., recently acknowledge the receipt of \$50 from their members of their church and congregation, on the evening of January 20, also for cash, and other gifts.

Rev. H. F. A. Patterson and wife acknowledge the receipt of valuable Christmas gifts from their friends, the Rev. Mr. George W. F. Smith, of East Abington friends, and their many valuable presents previously received.

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